Of the Imitation OF CHRIST.

Three, both for wisedome, and godlines, most excellent bookes, made 170. yeeres since by one THOMAS of KEMPIS, and for the worthinesse thereof oftsince translated out of Latine into sundrie languages by diuers godlie and learned men.

Now newlie corrected, translated, and with most ample texts, and sentences of holie Scripture illustrated by THOMAS ROGERS.

Iohn. 14. 6.

I am the waie, the truth, and the life.

Matthe. 8. 34.

If any will followe me, let him forsake himselfe, and take up his crosse, and followe me.

1. Cor. 11. 1.

Followe me, as I followe Christ.

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DOMINO

Thomæ Bromlæo, Equiti aurato, non minùs egregia pietatis, morum, ac literarum laude, quàm Summi in Anglia Cancellariatus amplitudine illustri;

THOMAS ROGERS

Hos verè quidem aureos de Chr[illegible] imitando libellos, á se è Latino conuersos, castigatos, et varijs, ac multiplicibus ſs. Scripturæ sententijs insignitos, ingrati animi testimonium consecrauit.

I. X. ENG. 283.

The first Epistle of the Translator, touching Christian Imitation in generall, to the faithfull Imitators of our Saviour Christ in England, S.

WHo entreth into a due consideration of mans nature, shall easily perceiue, that most strangely it is addicted vnto Imitation: & though in truth we should liue by lawes, not by examples; yet examples doe more moone then doe lawes, seruants in a family, souldiers in an Army, subiects in a common weale may confirme what I say. For seruants will imitate their Maisters, Souldiers their Captaines, subiects their Gouernours a, be they good, be they bad, yea, a Ecc. 10. 2
get they praise, or get they infamie, profit or hurt thereby: thinking their liues to be a law, and that to bee well doone, which is done after their example b. b Hieron.
1. Whereby I doe note, first, that they in Epist. ad
should Heliodor.

Man by nature is giuen to imitation.

should haue great regarde vnto themselues, who are any way either for birth or for office, or for calling, whether it be spirituall or temporall, better then other men. For they cannot sinne without great hurt and danger to the Common-weale, say I of them, as once spake Cicero of Iudges c, *Whence it is,* that mightie men, shall mightilie be tormented *d.*

c Cic. Act. 2 in Verrē.
d Wis. 6.6

Secondly, that seeing our nature is such, we are to take speciall heed whom we follow or imitate. For euery one may not be followed, neither shall the vngodly behauiour of others excuse vs before God. For wee must all appeare before the iudgement seat of Christ e, to receiue according to our own deeds *f.* *The licentious life of the Magistrate, shall not quite the subiect if he [illegible] not vnder lawes? nor the wickedness of Masters excuse the seruaunt, if hee be vngratious, nor the ill conuersation of the Preacher, be a cause to saue the hearer if he be vngodlie. For,* that soule that sinneth, *be he what hee may,* shall die g.

e 2 cor. 5. 10
Reu. 22. 12
f ps. 61. 12.
Math. 16 27
Rom. 2. 6
g Eze. 11 4

Who are to be followed.

The precept therefore which is giuen to an imitator of Oratours, I could wish were followed of a christian imitator. In oratory imitation, two sorts of examples

there

there be: one alwaies, & most necessary to be followed h, *the other but sometime and in some things. The example alwaies necessary to be followed of an Orator is among the Grecians Demosthenes, Cicero among the Latines: they who are but sometime, and in somethings to be followed, are Poets, and Historiographers. So in Christian imitation, two sorts of examples there be: one to be followed, and that both necessarily and alwayes, which is our Sauiour Christ; the other but sometime, and in some things, as are good men and good women, whether they be aliue or dead.*

Strange perhaps it may seem, that the good but sometime, and in some things, should bee imitated. Yet it is not so strange as true. For euery example of theirs may not be followed. For the better conceiuing whereof, it is to be noted that foure sorts of examples, yea of the elect and righteous, wee may read of in the holy Scriptures.

1. *The first wee may be bold to imitate, as Abrahams faith* i: *Iosephs chastitie* k: *Dauids zeale* l: *Tobias pitifulnes towards the poore* m: *& such like wherewith the Bible is most singularlie replenished.*

h Sturmius in ca. 1. lib. sui de imitat. Orat.
Oratorie Imitation.
Demost.
Cicero.
Poets.
Christian imitation.
Christ alwaies to be followed.
Good mē sometime & in some things to be followed, & why?
Foure sorts of examples of good men mentioned in the holy Scripture.

i Gen. 15. 5. Ro. 4. 9. 10
l Psal. 119. 14. 20. 21. &c.
m Tob. 1. 16. 17. 18. Tob. 2. 2. 3. 4.
k Gen. 39

These are set before vs, that we should
n He. 6.12 not bee slothfull, but followers of
o Num. them *n*, which through faith and pa-
20.12 tience inherite the promises.
Deu.32.51 2. *Other examples there be, which are*
p 2 Sa.11 *wicked, as the incredulitie of Moses and*
2.3.4.5 *Aaron* o, *the adultery of Dauid* p, *Pe-*
q Mat.9 *ters deniall* q, *the ambition of the Apo-*
69.70.&c. *postles* r *&c. vvhich are placed before*
r Luk. 22 *vs, but for diuerse ends. First to keep vs*
24.25.&c. *from that vaine opinion, which in these*
dayes hath mightily crept into the minds
of many, that the elect and regenerate
sinne not. For that each of these, yea &
all these too were elected, I thinke the
most fantasticall will not denie, and yet
that they sinned in most hainous manner
is apparant.
sPhi. 2.12 *Secondly, to make vs the more wari-*
t Deut. 34 *ly to looke vnto our footing. For if they*
1.4.5. *so highly in Gods fauor, & so singularly*
u Num. *adorned with his heauenly gifts, did fall*
10.15.25 *and defile themselues so filthily with sin,*
Nu. 33.38 *vvith what great feare and trembling*
y 2. Sa. 12. *ought wee to make an end of our saluati-*
10.11 *on* s, *vvho are nothing comparable in*
2 Sa.16.22 *spirituall gifts vnto them? least as God*
Lu. 12.16. *esther punished (as he did Moses* t, *Aa-*
& Ma.10.42 *ron* u, *& Dauid* x, *with temporall pu-*
Luk. 22. *nishment) or reprooued (as Peter* y *&*
25.26.&c. *the Apostles* z) *them to their amende-*

ment

ment, so hee punish vs eternally to our vtter confusion.

Thirdly, though we sinne, that we neither go on forwards, & proceede in wickednesse, and despaire of Gods mercy, no more then they did. For the Lord is *a* rich ouer all that call vpon him, and *b* repent. *Therefore ought no man to despaire.* For it is a true saying *b*, and by all meanes worthy to be receiued, *d* that Christ Iesus came into the *e* vvorld to saue sinners *c*. *Whereby many haue attained mercy:* vnto the ensample of them *d*, vvhich shall in time to come beleeue on him vnto eternall life.

Last of all, they are set before vs to this end, that as God is mercifull, so should we be e. *And as hee is ready to receiue such into fauour as repent* f, *so should we be mercifull towards men* g, *that in his iudgement wee may finde mercie* h. *Whereby certaine both hereticks, as the Catharans, or Nouatians, who taught that none which sinned after they were regenerate, could be saued; & Atheists, as Machiauell, and his fauourers, who thinke that iniuries receiued, should neuer be forgiuen* k, *are confuted.*

3 *Other things were wel done by good men in time passed, which in these dayes*

a Ro.10.12
b 1 Ti.1.15
c Mat.9.13
Mar. 2. 17
d 1 Ti. 1.16
e Lu.6.63.
f Luk.15.
20.21
Eccl.1. 18.
19.20. 32.
g Mat.18
28. 22.
Mat.5.45
Lu. 17. 3.4
h Mat. 5.7.
i Cypr.l.4.
Epist. 2.
Epist.Euse.
li.2.ca.43.
k Theore.
6.l.3.cō-
ment.con-
tra Machi-
auel.p.314
315.316
&c.

cannot be followed of vs without offence to God. As they circumcised their male children the eight dayl, which is vnlawfull for vs to doe m, they offered sundry and many sacrifices, I meane bloudy sacrifices vnto the Lord n, wee may not so doe o, one brother in those daies married the wife of another p, so to marry now were incest.

4. Finally, some deeds we may read of which were singular, such as neither we may, nor others in those dayes might follow without the speciall and extraordinary motion of the holy Spirit. As was Abrahams readines to kill his owne and onely sonne Isaac q, as likewise was the spoyle which the Iewes made of the Egyptians, by detaining their Iewels of siluer, and Iewels of gold r. The doing whereof was commendable in them, because they were commaunded s, but most damnable shou'd it be in others, for that there be commandements to the contrarie t, but none to doe so.

Whereby it is apparant, that good men are not in all things to be imitated, but as Saint Paule would be so followed as hee followed Christ u: so should they doe.

l Leu. 12.3
m Act. 15.3
Gala. 5. 1
n Le. 17.3. and 22.17.
18.19. &c.
o col. 2.20
Heb. 9. 1 and 10.1.2
p deu. 25,6
Ruth 4. 5
mat. 22.24
q Gen. 22. 1.2.3 &c.
r Ex. 12.35
s Ge. 22.1. Ex. 11.1.2
t Deu. 5.17
Ex. 20.13.
Mat. 5.21
Deu. 5.19.
Ex. 20.13.
Ro. 13.9.
u 1 cor. 11.

Therefore our Sauiour is the example of vs to be followed, & that alwaies, & necessarily: alwaies, for that hee vvas most perfectly good x*: and necessarilie, because both himselfe* y*, and his Apostles* z*, haue commaunded vs to do so.*

But heere mistake me not, I beseech you. For albeit I say, our Sauiour Christ is alwaies, yet do I not say in all things, and though necessarily to be followed, yet not as he was GOD; for he fasted fortie dayes, and forty nights a*, he rebuked the waues of the sea, & the winds and they ceased raging* b*, he walked on the Sea as on dry land* c*, vvith seauen loaues and two little fishes, hee fedde foure thousand men* d*, besides women & children* e*, at one time: at another, with fiue loaues and two fishes, he fed aboue fiue thousand men* f*, besides women and children* g*, he restored sight to the blind* h*, health to the sicke* i*, to the dead life* k*, and many other miracles by the almighty power of his God-head, hee wrought, vvhich are vnimitable (as I may say) of mortall man, in so much as they offend greatly, vvhether they doe it of superstition, as the Papists do, or of meere zeale, as in former time did the God of* Matth. 4 23. 24. Matth. 9. 35. k Io. 11. 43. 44. Marke 5. 35. 41, 42.

Christ alway necessarily to be followed, & why?

x Esa. 53. 9
Ioh. 8. 46
1. pe. 3. 22.
y Math. 11
29
Ioh. 15. 12
z 1 co. 1. 1
Eph. 5. 1. 2
Phil. 2. 5.
a Math. 4. 2.
b Lu. 8. 14.
Mar. 4. 39.
c Mat. 14
25
d Mar. 8. 9.
e Mat. 15.
34.
f Ioh. 6. 10
g Mat. 14
19. 21
h Ma. 9. 27
28. 29. &c.
i Mar. 5. 25
26. &c.

1 One so called for his fasting forty daies which hee did more then once: of whom Iohn Wierus in a Treatise of his, *De ieiunijs Cõmentitijs* pa. 125. m August. *de verbis Domini.* Wherein Christ is to be imitated.

*Norweigh*1, *who dare enterprise to imitate our Saviour in any thing which hee did miraculously as a* GOD. *My reason is, because there is neither commaundement that we should nor example of any Disciple or Apostle in holy Scripture, that would, or durst so doe.* For we are not cõmanded to make a new world, to create things visible or inuisible, no nor in the world to doe miracles, and to raise the dead, *said* Augustine m, *and so doe I.*

Our Saviour Christ therefore in those things which hee did as God, must religiously be worshipped, & followed zealously in what he did as man. Hee that loueth and hateth, what Christ as a God doth loue and detest, imitates Christ as much as man may imitate God: he that dooth that which Christ did as a man, doth follow Christ as a Christian should.

n Theod. li. *de Actiua virtute.* o Bernard. li. *Sent.*

What that is, this Booke at large most notably, and Bernard in fewe words doth shewe, namely o, To abhorre the vanitie of the world, and that courageously: For Iesus because he would not be elected a King, fled from the multitude: to repent, and that heartily: For Iesus was killed as a lamb: to haue true charitie: for Iesus prayed for his enemies.

1. *And*

1. *And heerunto are we moued as by the commaundement both of Christ himselfe, and of his Apostles Paul and Peter, of which afore:* 2. *So partly because we are called Christians.* But Christians haue their Name of Christ: therefore it is meet, that as they be coheires of his name, so they should be followers of his holinesse, *so* Bernard *p*: and no man is rightly called a Christian, vvho to the vttermost of his abilitie dooth not resemble Christ in his conuersation, *so* Cyprian *q*: *finally*; Who doth not imitate Christ, may well be called a Christian, but he is none, *so* Augustine *r*. For what dooth it profit thee to be called what thou art not, and to vsurpe a strange name? If thou loueſt to be called a Christian, shew the fruites of Christianitie, and then vvell maiest thou take the name of Christian vnto thee, *said the same* Augustine *s*. 3. *Partly, for that hee is our God. Therefore it is our parts to imitate him vvhom we worship and serue.* 4. *Partly, because wee are by nature giuen to imitation, wisedome vvould therefore wee should imitate the best.* 5. *And partly, because we are Englishmen, who of all other people are most fa-*

Reasons why wee should imitate or follow our Sauiour Christ.

p Bernard. *lib. Sent.*

q Cyprian *de 12. abusionibus.*

r August. *de vita christiana.*

s In the foresaid place.

mous and infamous to for imitation, a shame were it therefore for vs to imitate so painefully as many doe, in eloquence Cicero, in philosophie Aristotle, in lawe Iustinian, in physick Galen, for worldly wisedome, yea to imitate as most doe, the French in vanity, the Dutch in luxurie, in brauery the Spanish, the Papists in idolatry, in impiety and all impurity of life the Atheists, and not to follow our Sauiour Christ in heauenlie wisedome, and in all godlines of manners.

That we may so doe, hee from vvhom euery good gift, and euery perfect gift
t Iam. 3. 17 doth come t, the Father of lights grant; who with the Sonne and the Holy-ghost be praysed euermore, both in our hearts, mouthes and conuersation, that others
u Mat. 5. 16 seeing our good workes, may glorifie our
1 Pet. 2. 12 Father which is in heauen u, Amen.

Farewell, in him whō we are to follow,

the 30 of Iuly,

Anno, 1580.

Tho. Rogers.

A second Epistle concerning *the translation and correction of this* Booke.

Sebastian Castellio having translated this Booke into Latine, thought it good by way of Preface, to giue some reasons both why he had translated the same beeing in Latine already, and why so hee had translated it, leauing somewhat of the Author out.

The case standeth with me as it did with *Castellio*. Therefore am I to yeeld some reasons, both why I haue translated this Booke into English, being in English already, and why so haue I translated it, leauing somewhat out as I haue done.

For the first I say, that neither is my dooing of noueltie strange, nor am I (as I trust) to bee reproued therefore. For both I haue examples of good men in all Sciences and professions, who to their great commendations haue done the like: as may witnesse the sundry and di-

uerse

uers interpretations of the works of *Aristotle* and *Plato* for Philosophy, of *Demosthenes* and *Isocrates* for Oratory, of *Galen* and *Hypocrates* for Physick, for Diuinitie of the sacred Bible: & also I haue taken the translation thereof vpon me, not so much to translate, as to illustrate the same with places of Scripture. For doubtlesse great pitty was it, that a booke so plentifully, or altogether rather, fraighted with sentences of the scripture, was either no whit, as in some, or no better, as in the best impressions quoted.

Besides, I haue not onely shewed the Chapters, but the very sentence also of euery Chapter, vvhere what is written may bee found: A thing which, that I heare of, none afore mee hath doone. The bringing of vvhich to passe, how painefull it hath been to mee, hee alone can best report, who either hath doone, or dooth goe about the like: how not comfortable onelie, but profitable besides it will be to others, they shal finde that zealously doe reade the same.

And this whatsoeuer I haue done, was taken in hand at the motion of

the

the Printer heereof, whoſe zeale to ſet foorth good bookes for the aduauncement of vertue, and care to publiſh them as they ought to bee, would ſome Printers follow, neither would the ſale of good workes bee mard many times for lacke of well handling, nor vaine and vile bookes to the diſhonour of God, the infamie of this Land, the confirming of the wicked in naughtineſſe, and alienating of the well diſpoſed from vertue, I ſay, to the diſcredite of the Goſpell, and abuſe of Printing, would not dailie be ſo broacht as they are.

In vvhich my tranſlation, I haue rather followed the ſenſe of the Author then his very words, in ſome places: the which alſo I haue ſtudied, as nigh as I could, to expreſſe by the phraſe of the holy Scripture, ſuppoſing it to bee a commendation, as to Ciceronians to vſe the phraſe of Cicero; ſo to Chriſtians, moſt familiarly, to haue the words of the holy Scripture in their mouthes and bookes.

Now touching my correction, I truſt no good man will miſtake the ſame. For I haue left out nothing

but

but what might bee offensiue to the godlie. Yea, it is neither for quantitie much, nor for number aboue foure sentences. The first whereof

a In the 2. book, cha. 12. in the beginning almost.

is this *a*, *Hoc signum crucis erit in cælo, cum Dominus ad iudicandum venerit.* According to *Castellios* translation: *Atque hoc erit signum crucis in cælo, cum Dominus ad iudicandum veniet.* In the English copie, set forth by *Edward Hakes* thus, *And this signe of the Crosse shall be in heauen, when the Lord shall come to iudge the vvorld.* Which sentence, forasmuch as I see neither the Scripture, nor any good Writer dooth confirme the same, I haue left out altogether.

b In the foresaid chapter.

The second is this *b*, *Sed nec inimicum Diabolum timebis, si fueris fide armatus, & Iesu cruce signatus:* According to *Castellio*, *Quin ne Diaboli quidem inimicitias timebis, si fide armatus, & Iesu cruce signatus eris.* In the English translation, *Nay thou shalt not feare the enmitie of the deuill neither, if thou be armed with faith, and marked vvith the crosse of Iesus.* VVhat needes these words, *And marked vvith the Crosse of Iesus?* I haue therefore not mentioned them.

The

The third is c, *Non enim stat meritum nostrum, & profectus status nostri in multis suauitatibus & consolationibus &c.* According to *Castellio, Neque enim in copia voluptatũ & consolationum situm est meritum nostrum, officiũque profectus, &c.* In the English translation, *Neither is our merit, and the comming forward in our dutie consisting in plentie of pleasures and comforts, &c.* Which I haue thus Englished, *Neither dooth our comming forward consist in the store of pleasures, and comfort, &c.* Leauing out the Worde merite: Because both the SCRIPTVRE is cleane against our meriting, and the Authour too, d in manie places condemnes the same.

c In the same chapter.

d As most principally in the 3. book cha. 26. cha. 52 pag. 6. 27 chap. 58.

The fourthe, *Sed neque qui tunc iusti erant, & saluandi ante passionem tuam, & sacræ mortis debitum, cæleste regnum poterant intrare.* According to *Castellio: Quinetiam qui tunc iusti seruandique erant, ỹ ante supplicium tuum sacræque mortis meritum in cæleste regnum intrare non poterant.* In Hakes translation, *Nay also euen those vvho then were iustified, and in the state of saluation, could not enter the kingdome of heauen before thy passion, and the merits*

e In the 3. book cha. 20. in the middle thereof.

merites of thy precious death. Where then are they? In hell? I thinke none will ſay it. In Abrahams boſome, as ſome *f*. In *Limbo patrum*, as other Papiſts *g* doe ſay: but that will not eaſily be proued. Wherefore, as that which otherwiſe might offende the godly, I haue cleane omitted and left out the ſentence.

f Catech. Trident. vpon theſe words of the Creede, Deſcendit ad inferos.

g D. Iohn. Bern. in feſt. omniū Sanct. Serm. 41. in 4. diſtin. 45 qu. ar. 3 Iauel. us philoſo. Chriſt. p. 8 Tract. 4. c. de locis infelicium damnat.

And as I haue ouer-paſt without mentioning, theſe, which ſauour of ſuperſtition: So haue I added ſome godly ſentences, which haue beene omitted both by *Caſtellio*, and ſuch as followed him, as may appeare, both in the 47. according to *Caſtelloi*, as in mine the 48. Chapter, within three ſentences of the beginning: and alſo in the 63. as in mine the 64. chapter, ſomewhat after the middle thereof.

So that I maruell, both why theſe vvere omitted, and the reſt not amended by ſuch as haue taken the Tranſlation of this Booke vppon them. I graunt they haue done the dutie of Tranſlatours, yet ſure I am they haue neglected a greater dutie then of Tranſlatorſhippe. For my part, I had rather come into the diſpleaſure of man, then diſpleaſe

God;

God; and rather moue the obſtinate heretick, then offend the weake and ſimple Chriſtian.

It may be obiected, that I might haue giuen ſome note by the way, and ſo let them paſſe, as doth Eraſmus in his Tranſlation. Surelie, Eraſmus might better doe ſo in Latine then I may in Engliſh; Foraſmuch as moſt are learned, and haue iudgement which read his, and I do that which I do for the ſimpler ſort. And were other books that I could name, excellent for many good points, yet for ſome things ſuperſtitious, purged and corrected; ſure I am, both God would greatly like thereof, and many vvould then reade them, who now reiect them, & much profit would be reaped, whereas now there is either little or no profit at all taken.

One Chapter you ſhall find in this my Tranſlation more then is in other Bookes. Yet haue I added no Chapter, but diuided the 6. Chapter of the third booke; Foraſmuch as it cõprehendeth partly a thankſgiuing to God for his benefits, and partly a commendation of Charitie, which aptly me thinks makes two chapters.

Now

Now hee, vvho principally both stirred the Authour to make this Booke, and mee to doe what I haue done, euen God almighty, graunt, that both you and I, and euery of vs, may vse it to the comfort of our soules, *Amen.*

Yours in Christ,

Tho. Rogers.

much the more earnestly pray vnto God, that he would vouchsafe to help vs in all extreamities, &, according to the words of Paul *f*, giue issue that we may be able to beare our tentation.

So then in all tentations and troubles, let vs humble our selues vnder the mightie hand of God *g*. For hee exalteth the humble and meeke *h*.

In aduersitie man is tried, how hee hath profited in well doing, and so he getteth not only fauor before God *k*, but also fame among men. For it is no great thing for a man in prosperitie to seeme deuout & zealous: but hee which continueth patient in the time of aduersitie *l*, will doubtlesse, proue a perfect man.

Many ouer-come great troubles, which are ouercome by small, and daily: but such cannot trust to themselues in great, which are so weake in trifling things.

f 1. Cor. 10. 13.

g 1 pet. 5. 6 Iam. 4. 10

h Iam. 4. 6 Pro. 3. 34

i 2 Cor. 3

k 1 pet. 1. 6.

l Rom. 5. 3. Iam. 1. 3.

Chap. XIIII.

Against rash iudgement.

LOoke warily into thy selfe, and iudge not other men *a*. For in iudging others, wee labour vainely, erre commonly, and easily

a Mat. 7. 1. Luk. 6. 37.

b Iam. 4. 11 easily offend *b*; but in iudging and
c 1 Cor. 11 examining our selues *c* we reape sin-
13. gular commoditie.

As we fancie a thing, so wee iudge thereof: and blinded with priuate affection, wee commonly giue partiall
d Ro. 2. 1. sentence *d*.

Now were the loue of God alwaies our onely guide; our senses, which are enemies to truth, would not so easily trouble vs. But cõmonly somewhat either lurketh within, or chanceth without, which carrieth vs away.

Many in their doings vnwittingly seek themselues, which are so long quiet in mind, as they inioy all things according to their wish: but if any thing fall out otherwise, then they would, they chafe, fret and fume.

Great dissention riseth many times euen among friends & countrimen, yea among the godly & zealous to, through diuersitie of opinions. For such is our nature, wee can hardlie breake an old custome: and further then he seeth will no man gladly go.
e Iohn 3. 3 4. But if we cleaue, or depend more vpon reason and sense *e*, then vpon that vertue which bringeth vnder the obedience of Christ, let vs neuer looke to be inflamed with the light of gods

holy

holy ſpirit. For God will bee ſerued not with a peece of man, but with whole man *f*, neither doth he allowe reaſon to iudge of religion. *f* Deu. 6. 5 Luk. 10. 27.

Chap. XV.

Of the workes of Charitie, and how to doe good workes.

WEe ought not to do wickedly for any thing *a*, nor for any mans ſake *b*, albeit in reſpect of the weake *c*, a good worke may be vndone ſomtime, or done otherwiſe. And that is not to neglect a good work, but to leaue one good worke to doe a better. If thou haue not loue, thine outward deedes profit nothing *d*: if thou haue loue, bee thy works neuer ſo ſmall and ſimple, they profit much. For God reſpecteth not what is done, but how, and with what affection a thing is done *e*. *a* Rom. 3. 8 *b* Ro. 8. 38. *c* 1 Cor. 9 20. 21. 22 *d* 1 Cor. 13. 3. *e* Lu. 7. 46.

He doth much that loueth much *f*. He doth much that doth a thing as it ſhould be done *g*. And he doth ſo, that ſeeketh the common wel-fare before his owne profit *h*. *f* Lu. 7. 47 *g* Mat. 26 10. *h* 1 Cor. 13. 5.

It many times ſeemeth a charitable deede, which indeed is a carnall. For that which is done, as commonly *Carnall works what*

workes are done, either of affection, or desire of gaine, or hope of reward, which are carnall inclinations, is doubtlesse a carnall, and not a charitable worke.

Fruits of charity.

A man indued with perfect charity serueth not his owne turne, but onely in al things seeketh the glory of god. He enuieth not *k*. For hee loueth no priuate ioy *l*, neither will reioyce in himselfe, but in the Lord *m*, whose blessing he desireth before al things. He ascribeth no goodnesse vnto any, but acknowledgeth all thinges to come of God, from whom euerie good gift & euery perfect gift doth proceede *n*, and in whō all the Saints doe rest in perpetuall blisse *o*. Finally, he which hath but a spark of this true charity, accoūteth all worldly things but meere vanity *p*.

i 1 Io. 2. 15 Iam. 4. 4.
k 1. Cor. 13. 4.
l Iere. 9. 23
m 1 Cor. 1 31.
n Iam. 1. 17
o Ro. 7. 15
p Ecc. 1. 13 Phil. 3. 8.

CHAP. XVI.

That men which offend, must be borne withall sometime.

THat which thou canst not amend neither in thy selfe, nor others, must patiently be suffered *a*, till GOD otherwise worke *b*.

a 1 Thes. 3 14.
b Esa. 10. 14.

Think

of the Imitation of Christ.

Thinke with thy selfe, that perchance God doth it to try thy patience *b*, without which our merits do little auaile: notwithstanding in thy troubles, thou oughtest to beseech almighty God to assist thee with his grace, that patiently thou maiest endure his crosse, and triall *c*.

b Ro. 5. 3. 4 Iam. 1. 3. 4

c Luk. 17. 5

If any, beeing diuerse and sundry times admonished, will not amend *d*, deale with him no more, but commit the whole matter to GOD, that his will, and glory may appeare in all his creatures *e*, which knoweth well how to turne all things to the best.

d Tit. 3. 10

e Mat. 6. 10

Endeuour thy selfe patiently to beare the faultes and infirmities of other men, whatsoeuer they be *f*, for so much as thou art faulty thy selfe *g*, and must bee borne withall. And if thou canst not be such as thou wouldest be, thinkest thou to make another according to thy mind?

f Ga. 6. 1. 2

g Iam. 3. 2

Wee wish that others were godlie and yet wee amend not our selues *h*. We would haue others seuerely corrected *i*, which wee refuse our selues. We finde fault with the licentiousnes of others, and we our selues will not be gaine-said: Wee seeke that others should be bridled by lawes, and wee

h Ma. 7. 3. 4 Ro. 2. 1. 2

i Mat. 7. 1

our selues refuse obedience. Where-
by it is euident, how we loue not our
k Mar. 7.12 neighbour as our selues *k*.
Luk.6.31. If all were perfect what should wee
suffer at other mens hands, for Gods
l Mat. 5.10 sake *l*? but now it pleaseth God, that
1 pet.4.14. we must beare one anothers burthen
m Gal. 6.2 *m*, & that because no man is without
fault, no man but hath his burthen,
no man that can liue by himselfe, no
man but lacks aduise sometime, and
therfore we ought to suffer one with
n 1.Cor. another *n*, to comfort one another,
12.26.&c. to helpe, instruct, and admonish one
another.
And neuer shal the vertue of a man
be so knowne, as by occasion of ad-
o Ia.1.12. uersitie *o*. For, occasions make not a
p 1 Pet.1. man fraile, but shew what he is *p*.
6.7.

Chap. XVII.

The way to quietnesse, both temporall and eternall.

THou must bridle & break thy wil
in many things, if thou wilt liue a
a psl.120.7 quiet life *a*: and if thou wouldest
Mat.5.5. stand vpright, & go forward in godli-
b psl 119.19 nes, account thy self in this world but
He.11.15. a banished man and a pilgrim *b*. And
1.pet. 1.17 if thou desire to be a Christian, thou
must

must prooue a foole before men, for Christs sake *e*.

A hood or a shorne head maketh not a religious man; but an alteration from vice to vertue, and a mortification of the lusts.

He which loueth any thing besides God, and the saluation of his soule *f*, shall find nothing but misery & sorrow.

And let not him looke to be long in quiet, which laboureth not in the sight of man to be most abiect & inferior to all *g*. For thou art in this life to serue *h*, not to rule, and called to suffer *i*, and to labour *k*, not to loyter and to liue at pleasure.

For men are tryed in this world as gold is in the furnace: & let no man looke to stand heere vpright, vnlesse with all his hart hee humble himselfe for the Lords sake *m*.

e 1. Cor. 11 verse 23. 1 col. 3. 18. Eph. 4. 22 Ro. 13. 12 13. 14.

f Psal. 1. 19 29.

g Iam. 4. 6 Mat. 10. 24

h Mat. 20 28. Phil. 4. 2. 7.

i Luk. 9. 23

k Ge. 3. 19

l Iob 23. 10 Wisd 3. 6

m 1. Cor. 4 10.

Chap. XVIII.

The vertuous life of the holy Fathers.

BEholde the examples of those holie Fathers, in whom religion and perfection did shine, & you

shal easily perceiue how little, and in a manner nothing, it is, which we do. Alacke, what is our life compared with theirs?

Those holy men and friends of Christ, did serue the Lord in hunger
a 2 cor. 6. 4 and thirst a, in colde and nakednesse, in wearinesse and painefulnes, in watchings and fastings, in praiers & meditations, in manifolde persecutions
b He. 11. 36 and troubles b.

What and how great miseries did the Apostles, and Martyrs, and Confessors, and Virgins, and all which at any time followed the steps of our Saiiour Christ, endure? for they ha-
c Iob 12. 25 Mat. 16. 25 Luk. 9. 24 and 17. 33 ted their liues in this world c, that they might saue them for eternall life.

O what an hard and seuere life did those holy Fathers leade in deserts? what long and greeuous tentations suffred they? How often did the enimie assaile them? How zealously did they offer the sacrifice of prayer vnto God? With what seueritie did they tame their bodies; what study spent they to profit in religion: what conflicts had they with vices & wickednes? how vprightly did they spende their time before God?

In the day time they labored, in the night

night they prayed, & at no time ceased they from deuout meditations *d*. Finally no time was idly spent, and all houres that they consumed seemed very short, insomuch that many times, for to profit their soules, they little did regard the releefe of their bodies *e*. And as for wealth, authoritie, promotion, friendes, & kinsfolks, they renounced them, together with all worldly things.

So that in mans eyes they were poore *g*, but in the sight of God, & in respect of their vertues most mightily rich; outwardly they seemed needie *h*, but inwardly they were refreshed with Gods heauenly grace, and comfort *i*, in the world meere strangers *k*, but to Christ friends, & familiars *l*, in their owne iudgement most vile *m*, & odious to the world *n*, but to almighty God deare and precious *o*.

They were humble and obedient, and friendly and patient: Whereby they found good successe in the spirit and grace before God *p*.

Therefore should all godly men follow their steps, & be more moued by the example of thē to vertue, than of luke-warme Christians, though they be infinite, to wickednes.

d Ep. 6.18. Colo. 4.2.
e Mt.14.15 Luk.9.12
f Mt.16.20 Mar.12.28
g Mat.5.3.
h 2 Cor.6. 10.
i Ps.94.19.
k Ioh.16.2
l Ioh.15.15
m Io.13.16.
n Ioh.5.19
o Ioh.16 20.
p 2 Cor.4. 13.14.

Oh what zeale had the godly in the
q Act. 4. 10 primitiue Church q, what deuotion
r Act. 1. 46 to prayer r? what cõtention to excell
in wel doing? what seuere discipline?
what reuerence, yea what obedience
shewed they to the doctrine of their
teachers? Their monuments to this
day shew, that they must needes bee
most singularly perfect, which haue
s Heb. 11 verse 30. so valiantly subdued the world s.

But now adayes, if a man can but
keepe himselfe from grosse offences,
or refraine from reuengement, hee is
accounted a good and perfect man.

O the securitie of our time, which
haue so quickly declined from our
t Reu. 2. 4. first heate t, and loathed life, because
u Reu. 3. 16. we are luke-warme u & weary x: but
x Mat. 24 48. surely it is a manifest argument that
we are dead from well doing, which
see so many examples of godly men
before vs, and follow none of them.

Chap. XIX.

The exercise of a true Christian.

The life of a Christian should be
a Mat. 5. 4. adorned with all vertues, that
16. 20. 27. hee may bee inwardly such as hee
48. outwardly appeareth to the world a:

yea

yea more vertuous should he be, then hee seemeth, in as much as GOD seeth our hearts *b*, whom wee must intirely reuerence whersoeuer vvee are, and before whom we must walk vprightly as Angels. *b* 1. Sam. 16.7. Psa. 35.15.

Euery day wee should renounce our minds *c*, and as though wee were but newly conuerted from sinne, we ought to inflame our zeale and say: *c* Ro. 12.2.

O my Lord and God assist mee, I humbly beseech thee, in this my good purpose and zeale; & giue me grace euen at this present time godly to enter into thy seruice. For vvhat hitherto I haue done is nothing.

In this our race & going forward in godlinesse, we must vse great diligence, if wee minde to finish our course as we should. For if he which courageously goes on, is tyred many times, what wil becom of him which either seldome or faintly setteth forward?

Many things cause vs to change our good mindes: but we neuer so lightly omit spirituall exercise, but we greatly hinder our selues thereby.

The purpose of the iust dependeth vpon the fauour of God *d*, not vpon their owne vvisedome *e*, on whom they *d* Phi. 2. 13. *e* Pro. 3. 5.

they trust in all their enterprises. For
f Pro. 16.9 man may purpose *f*, but God disposeth: neither can man of himselfe bring any thing to passe.

If wee omit our accustomed exercise, either for religions cause, or to profite our brethren; we may easily attaine thereunto againe: but if carelessly, of sloth, or faintnes of mind wee neglect the same, we do both highlie displease God, and greatly indamage our selues *g*.

g Ia. 1.22

Let vs doe our best, yet shall we offend in many things *h*. Albeit it will
h Iam. 3.2. bee good to shoote at some certaine thing, and especially against those vices, which hinder vs more then others. Wee must examine and set in order, as well outward as inward things, for both are necessary to our
i Eph. 4.20 proceeding *i*.

If thou canst not at all times take an account of thy selfe, yet do it sometime, and at the least once a day, to wit, at morning and at night.

In the morning consider how thou wilt spend thy time till euening: and at night call into mind how thou hast
k psl. 118.14. past the day, & what thy thoughts *k*, words, and deedes haue beene. For therby we commonly both displease

God

God and offend man.

Gird thy loynes like a man *l* against Satan *m*, bridle thy riotous appetite *n*, so the more easily shalt thou bring vnder all the vnruly desires of the flesh. *l* Eph. 6. 14 *m* 1. pet. 5. 8 *n* pr. 23. 21

Be thou at no time idle altogether *o*, but alwaies either reade or write, or pray, or meditate, or doe somewhat for the publique welfare. *o* Pro. 6. 6

The body must be exercised with iudgement. For all exercises be not for euery man. Priuate exercise must not be vsed in a publick place. Albeit thou art to take heed that thou bee not to publique slowe, and swift vnto priuate; but hauing done thy dutie according to thy calling, if any leisure be gotten; betake thee to thy selfe, as thy profession doth require.

All men cannot vse one exercise; but that is for some, which is not for others.

Againe, according to the diuersity of times we thinke of exercises. For, some like vs on holy dayes, some on working dayes, some in the time of warre, some in the time of quietnes, some we mind when wee are pensiue, and some when wee reioyce in the Lord *p*. *p* 1 cor. 1. 31

Good

Good exercises should oftentimes be renued, especially on holy-dayes, as though wee were then departing out of this life, & going to the euerlasting dayes of rest. And therefore at such times especially we should shew our selues most deuout, and most carefully execute Gods hestes; looking, as it were presently for a reward of our labor from God. Which if it be deferred, let vs think with our selues that wee are not sufficientlie prepared, but vnworthy so great glorie, to bee reuealed vnto vs at a time conuenient, and prepare our selues more diligently to our end.

Happy is that seruant saith our Sa-
p Luke 12. uiour Christ p, whom the Lord when
43.44. hee commeth shall finde watchfull: know ye of a truth, he will make him ruler ouer all that he hath.

Chap. XX.

Of Solitarines and Silence.

Seeke a conuenient time to meditate: and oftentimes call the benefits of God into minde.

Omit curious things; and choose such

ſuch matter as may rather ſtir vp thy minde vnto godlineſs, then buſie thee too much.

Withdrawe thy ſelfe from ſpeaking vainely *a*, from gadding idly, from liſtening vnto rumours & noueltie; and thou ſhalt find good leiſure, and ſufficient for thy ſpirituall exerciſe, & that after the example of the moſt godly, who ſhunned the company of men, as much as they might, & choſe to liue apart vnto God.

a Math. 12. 36. Phi. 4. 8. 9

One ſaid *b*, I neuer came amongſt men, but I departed more wicked than I was before. And this we finde true when we talke much together.

b Seneca.

It is eaſier to be altogether ſilent, then not to exceed in words; and to tarry at home, then not to offend abroad, it is eaſier.

Wherfore, he which would be zealous and godly, muſt auoyde company *c*.

c Math. 14. 23. Mar. 6. 46.

No man ſafely doth goe abroade, but hee which gladly can abide at home, no man ſafely doth gouerne but hee which gladly can be in ſubiection *d*, no man ſafely dooth commaund, but he that hath learned willingly to obey *e*, no man ſafelie is merry, but he that hath a good conſcience *f*.

d Mat. 20. 26.
e Ro. 13. 1. Col. 3. 22.

f pro. 15.13 science *f*; & no man safely can speak, but hee that willingly can holde his peace.

And yet hath not the securitie of good men, at any time been without the feare of God *g*: neither did their g pr. 28.14 excellent and heauenly gifts, make them any whit proude, but the more h RO. 12.14 humble *h*. But the security of the i pr. 28.25 wicked, as it ariseth of pride *i*, so it k Esa. 48.12 turneth to their destruction *k*.

Neuer looke to liue at thine harts ease in this world, seeme thou neuer l Esa. 34.19 so godly and religious *l*.

It falleth out many times that they fall grieuously through pride, which in mans opinion were most religious m Lu. 18.10 men *m*: whereby it is euident, that n ps. 119.67 tentation is very good for some *n*: o 2 Cor. 12.7. both to keepe them from pride *o*, & outward consolation.

O, if man would auoid vaine plea- p 1. Ioh. 2 15. 16. 17 sure, and not loue the world *p*, what a good conscience should he alwayes retaine? If man would cast away all vaine cares, and thinke onely vpon heauenlie things, and trust wholly in q Ps. 3.1 Esa. 16.4. God *q*, what a continuall ioy should he feele in his minde?

No man shall finde any spirituall comfort, except he occupy himselfe dili-

diligently in ſtirring vp his mind vnto godlineſs r; the which thou ſhalt the more eaſily attaine, if thou enter into thy chamber ſ, and ſhut thy ſelfe from troubles of the world, as it is written t: Examine your owne heart vpon your bed, and be ſtill.

r Eſa. 26.8.
ſ Mat. 6.6
t Pſal. 4.4

For commonly thou ſhalt finde that in thy cloſet, which thou wouldeſt leeſe abroad.

The more thou vſeſt thy Cloſet, the more thou wilt like it: the leſſe thou commeſt thereinto, the more thou wilt loath it. But frequent the ſame rightly, and tarry therein at thy firſt conuerſion from wickednes, and afterward thou ſhalt doe it with exceeding pleaſure.

Solitarineſſe and quietnes, is good for him that would proceede in vertue, and learne the myſteries of holie Scripture. For there ſhal he find euen flouds of teares u, whereby hee may waſh & cleanſe himſelfe euery night, that hee may by ſo much be nigher vnto his Maker, by how much hee is farther from the reſort of men.

u Pſa. 6.6

So that God with his holy Angels commeth vnto him, vvhich withdraweth himſelfe from his friends & acquaintance.

It is better to liue in a corner, so a man haue a regard to himselfe, then without care of his owne saluation euen to worke miracles *x*.

x Mat.7.22
1 cor.13.2

It is no shame but praise for a godly man seldome to goe abroad *y*, to shunne to be seene, and not to loue to see.

y pſ. 102.6

Why lookest thou on that, which is not lawful for thee to haue *z*? The world passeth away, and the lustes thereof *a*.

z Exo.20. 17.
a 1 Ioh.2 17.

The desire of pleasure maketh thee to roaue abroad; but when the pleasure is past, which is quickly gone, what getteſt thou thereby but repentance, and a wandring soule?

1.cor.7.31

A merry out-going, bringeth commonly a mournfull returning home, & a merry euening watch, is signe of a lowring morning; euen so the ioy of this world entreth pleasantly, but endeth bitterly *b*. What canst thou see in another place, which is not heere? Beholde the heauen and the earth, and all the elements, for of those do all things cõsist: What seest thou in any place that abideth euer?

b pr.14.13 and 23.31
c 1 Cor.2 31.
1.Ioh.2.17

Perchance thou thinkest to satisfie thy selfe with contemplation, but thou shalt neuer doe so.

What

What if thou sawst euen all things before thine eyes? it were but a vaine sight *d*.

But lift vp thine eyes man vnto God *e*, and aske pardon for thine offences.

Leaue vaine things to vaine folks, and giue thou thy mind to do the wil of God *g*.

Shut thy selfe within thy doore *h*, and call thy wel-beloued Iesus vnto thee *i*. Tarry with him in thy chamber, for elsewhere thou shalt neuer find so great quietnes.

Haddest thou not gone abroade, nor listened vnto rumours and tales, thou mightest the better haue enioyed quietnes: but now, because thou giuest thine eares to heare newes, thou art troubled greatly, and vexed in mind.

d Eccl. 1. 14.
e Psa. 25. 1 Psa. 121. 1.
f Si. 17. 23
g Deu. 11. 1.
h Eccl. 3. 12. Mat. 6. 5.
i Can. 8. 14. & 3. 4.

Chap. XXI.

Preparatiues vnto godlinesse.

WIlt thou come forward in godlines? The fear God *a*, and be thou not ouer-loose in behauiour; nor giuen to any vaine pleasure *b*, but keep vnder thy senses by

a Pro. 1. 7 Psa. 19. 19 Sirac. 1. 16
b pro. 9. 17

by discipline.

Prepare thy selfe to vnfained repentance *c*, and thou wilt proue religious. For repentance bringeth vnto godlinesse, and negligence quicklie doth forgoe the same.

c Ro. 2. 12

It is maruaile that any man can hartily reioyce in this life, which considereth his banishment, and the manifold perils of his soule *d*.

d 1 Pe. 1. 6

Throgh the weaknes of our minds & security, we feele not the sorrowes of the mind, but oftentimes we laugh when indeed we should weep *e*.

e Mat. 5. 4 Luk. 6. 21.

There is no true liberty, nor good mirth, but in the feare of God ioyned with a good conscience *f*.

f 2 Cor. 1. 3. 4.

Happy is that man, which casting off the lets of all worldly busines, can giue himselfe wholly to the stirring vp of his mind. Happy is he that can keepe himselfe from all those things, which may either defile or burthen his conscience *g*.

Pro. 15. 15

g 2 cor. 8. 9

Fight like a man *h*, custom is ouercome by custome.

h 2 Ti. 2. 1

If thou mindest not to meddle in other mens matters, they for their parts, will not meddle in thine.

Take not vpon thee another mans charge, neither trouble thy self in the affaires

world, they would not set a point by the kingdome of God *n*. Which mad and faithlesse wretches, so deepelie drowned in the earth, that they can thinke vppon nothing but earthly things, shal one day to their paine vnderstand, how vile and vaine it was which they loued *o*.

n Mat. 6. 21 Luk. 12. 16

o Phi. 3. 19

But those men of God, and friends of Christ, looked not on those things which pleased the flesh, & flourish for a time *p*, but they coueted after euerlasting riches with all desire & greedinesse, yea with their whole harts, they longed for things on high, not seene *q*, that the desire of things which are seene, might not drawe the vnto things below.

p 2 Cor. 4. 18.

Despaire not brother to come forward in godlines, thou hast yet time and space *r*. Deferre not therefore thine amendment *s* from day to day, but rise, and out of hand beginne, & reason with thy selfe in this wise. Behold now is the time to worke, now to win the field, now is the time to amend *t*, in aduersitie the time is to deserue well.

r Ps. 32. 56 Esa. 55. 6. 7

s Eccl. 12. 1

t 2 cor. 6. 1. 2.

Through fire and water thou must passe, before thou canst come to the place of comfort *u*. Except thou offer

u Ps. 66. 12

violence vnto thy selfe *x*, thou shalt neuer triumph ouer sinne.

x Mat. 11. 12.

As long as wee beare about fraile and earthly bodies, let vs not look to liue without griefe and sorrow *y*.

y Ro. 7. 42

Indeed we could wish to liue quiet frō misery: but forsomuch as throgh sinne we haue lost our innocencie *z*, our felicitie & quietnes is gone therwithall.

z Ro. 5. 15.

Wherefore let vs be patient *a*, and expect the mercy of God vntill our wickednes be put away, & this mortalitie be swallowed vp of life *b*.

a Luk. 12. 19.

b 1 Cor. 15. 54.

O Lord, how great is mans frailty! How is man prone continually vnto sinne *c*? To day thou dost confesse thy sinne *d*, and to morrow thou wilt sinne afresh as earst thou didst. Now thou art purposed to offend no more, and yet by and by thou doost so wickedly, as if thou haddest neuer meant to doe well *e*.

c Gen. 6. 5.
d Mat. 6. 12 Luk. 11. 4.
e Ro. 7. 15.

So that great cause we haue to debase, and to thinke humbly of our selues, beeing so fraile and subiect to offending *f*.

f Iam. 3. 2 and 4. 1.

Againe, if with little negligence we leese that which by great labor could hardly bee obtained; what will become of vs at the end, which so soone

waxe

were cold *g*? g Lu. 9. 60

Woe be to vs, if we goe on to rest as if now there were peace and securitie *h*, when as in very deede as yet there appeareth no token of godlinesse in our behauiour. h 1 Thes. 5. 6.

Then vndoubtedly wee must bee trained vp afresh like young souldiers *i*, if wee hope to returne vnto goodnes, & to proceed in godlines. i 2 Tim. 2.

Chap. XXIII.

That man ought to thinke vpon his end.

SEeing the life of man is so fraile & short *a*, consider wisely what thou takest in hand. a Iob 14. 1

To day a man, to morrow none *b*: and beeing out of sight, thou art out of minde *c*. b Si. 10. 11 c Ecc. 1. 11

Oh the dulnesse, and hardnesse of mans heart, that thinking of things present, hath no care of the time to come *d*. d Sir. 7. 16

If were thy part so to behaue thy selfe in all thy deeds & thoughts, as though thou shouldest depart out of this world by and by. 2 Cor. 1. 8. 9.

Hadst thou a cleere cõscience, thou wouldest not greatly feare death.

It is better to auoyd sinne, than to flie death.

If thou art not ready to day, how
f Matth. 24. 36. Mar. 13. 32 wilt thou be to morrowe? The next day is not certaine *f*. And againe how knowest thou that thou shalt liue till to morrow?

What are wee the better to liue long, if we proue not better by our long life? Assuredly long life doth not make vs better to Godward, but
g Ro. 2. 4 Iam. 5. 1. the farther from God *g*.

Oh well were we, if wee had liued well but one day in the world! Many keep in mind how long they haue fauoured good religion, but they neuer think what fruit they haue shewed worthy amendment of life *h*.
h Mat. 3. 8.

If thou thinke it irksome to die, thou shalt find it more perillous and dangerous to liue long.

Happy is that man which alwayes thinketh of his end, and prepareth
i 1 Cor. 4 16. himselfe daily for to die *i*.

When thou seest a man to die, consider by & by that thou must depart
k He. 9. 27. Sir. 41. 3. the same way *k*.

In the morning thinke not to liue till night, & at night looke not to liue till morning; and alwaies liue so circumspectly, and bee so godly prepared,

red that death may finde thee readie whensoeuer he shall come.

Many before they look for death, depart suddenly *l*: for the sonne of man vvill come in an houre when men looke not for him *m*. But when that houre shal come, then wilt thou begin to thinke otherwise of thy life past then thou hast done, and then wilt thou bitterly bewaile, that euer thou wast so sluggish & negligent *n*.

Happy is that man which indeuoureth to seem such in this life, as hee would appeare at the houre of death *o*.

Hee which hateth the world perfectly *p*, and fauoureth godlines zealously *q*, and will be admonished willingly *r*, and endeuoureth to amend his life seriously, and can obey his superiours gladly *s*, and deny himself throughly *t*, and take affliction for Christs sake patiently *u*, giueth most notable tokens that he wil die a good man.

VVhilst thou art in health, thou mayest doe many good deedes: but when thou art sick, I see not what thou art able to do. For in the time of sicknes fewe amend: and they which defer their amendment till then, doe

l Luke 12. 10.
m Luk. 12. 40. Mat. 24. 50
n Mat. 7. 22.
o Luk. 12. 23.
p 1 Ioh. 10 15.
q Re. 3. 15.
r Pro. 2. 8.
s Luk. 3. 8.
t Tit. 3. 1 Col. 3. 22.
u Mar. 8. 24 Luk. 9. 23
x Mat. 10. 38. & 5. 10 1 Pet. 3. 14.

hardly come into the fauour of God.

Better is it to amende, and while
y Ge. 6.10 time is y to liue well, that heereafter
z Re. 7.15 thou maist liue for euer z. But if thou forgo so good opportunity, thou afterwards wilt seeke it, when it is too late: and perhaps desire but an houre or two to repent, and they wil not be granted.

Wherfore consider diligently both what perills thou shalt escape, and
a pr. 14.27 what miseries auoyd a, if alwaies like a Wise man, thou thinke vpon thine end. And indeauour so to liue in this World, that at the houre of death,
b psa. 23.4 thou maist reioyce rather then fear b.

Now while time is, learne to die vnto the world, that then thou maist
c Ro. 16.8. liue with Christ c. Now, while time
d 1 Ioh. 2 is, learne to contemne the world d,
15. that then without let thou maist goe vnto Christ. Now, while time is,
e 1 Cor. 9. beat e down thy body by repentance,
27. that then thou maist haue an assured boldnesse.

Ah foole, what thinkest thou to liue long, seeing thou art not sure to
f Luk. 12 liue one day; How many haue beene
17. deceiued, and suddenly taken out of
g Ecc. 9.12 this world g.

Thou hast heard I am sure, & that of-

oftentimes, how one was killed by the ſword, another drowned, another brake his necke with a fall, another as he was at meat, another at play, another with a knife, another of the ſicknes, another of thieues. Thus all die *h* (though not after one ſort) and mās life paſſeth away like a ſhadow *i*. *h* Sir. 41. 3. *i* Iob 8. 9

Who after death will helpe thee, if in thy life time thou loſe good opportunitie *k*? Now I ſay, now or neuer is the time to doe well *l*, vvhile both thou knoweſt not the houre of thy death, and maiſt doe good to thy ſelfe in time. *k* Lu. 16. 24 *l* 2 Cor. 2. 6.

Now while time ſerues, lay vp euerlaſting treaſures for thy ſelfe in heauen *m*, thinke of nothing but on heauenly things *n*, and care for nothing but thy ſaluation. Now, I ſay, while time ſerues, make frieds, which after death may receiue thee into euerlaſting habitations *o*. *m* Mat. 6. 20. *n* Col. 3. 1. 2 *o* Lu. 16. 2.

Account thy ſelfe on the earth but a pilgrim and ſtranger *p*, vnto whom the affaires of the world doe nothing appertaine. Get thee a quiet conſcience, & lift vp thy mind vnto God *q*, becauſe in this world thou haſt no continuing Citie *r*. *p* Heb. 11. 13. *q* Col. 3. 1. *r* He. 13. 14 Mich. 2. 10.

Thither direct thy prayers, and

daily grones with teares, that after death thy spirit may goe to GOD in
s psal. 31.5 bliss s.
Lu. 23.46.

Chap. XXIIII.

Of the last Iudgement, and of the punishment for sinne.

a Sir. 7.36. WHatsoeuer thou takest in hand, remember thine end a, and how thou must appeare before a seuere Iudge, in whose sight
b He. 4.13. nothing is hidde b, which neither is pleased by reward, nor admitteth vaine excuses, but rightly and indiffe-
c Pet. 1.17 rently iudgeth all men c.

O fond man & miserable wretch, what answere wilt thou make vnto
d Iob 9.3 God, who knoweth all thy sinnes d, which oftentimes fearest euen the lookes of an angry man?

Why doost thou not looke to thy selfe against the day of that iudgement, when no man shall excuse, or
e Ro. 14.12 defend another e? for euery man shal
2 cor. 5.10 haue enough to answer for himself f.
f ps. 62.12. Now maiest thou do good, if thou
Rom. 2.6 take paine, now will thy teares be accepted, if thou weepe: now may thy grones be heard if thou sigh g, and both pacifie God, and purge thy self.

And

And indeed throughly is the patient man purged, which beeing iniuried, dooth bewaile the wickednesse of the inferrer, rather then the iniury offered vnto himselfe, prayeth for his enemies *h*, forgiueth them from his hart *i*, asketh pardon speedily of others whom hee hath offended *k*, is more easily moued to pittie, then to anger, offereth often violence vnto himselfe *l*, and laboureth earnestly to bring his body into the subiection of the spirit *m*. And these things must not bee deferred, but be done while we liue, and that with speed *n*. But we deceiue our selues through an inordinate desire of the flesh *o*.

That hell fire *p*, what else will it burne but sinners? The more thou hast loued thy selfe, and pampered thy flesh, the more shalbe thy paines, & the more substance to burne thee hast thou laid together *q*. For in what things a man hath sinned, in the same he shalbe punished, according to the greatnes of the offence *r*.

There idle persons shal be pricked with burning forkes, gluttons there shalbe tormented with extream hunger and thirst *s*, there Epicures and voluptuous persons, for their sweet delights

h Mat. 5. 44
i Mat. 6. 12
k Mat. 5. 24
l Mat. 11. 21.
m 1. Cor. 9. 27.
n Gal. 6. 10
o Ro. 8. 12
p Mat. 25. 41.
q Lu. 12. 20 and 16. 12
r Wisd. 11. 17.
s Lu. 16. 24.

delights ſhall haue burning pitch to boyle them, & ſtinking brimſtone to annoy them; the enuious there ſhall howle like mad doggs, & no vice but ſhall haue his torment. There the proude ſhall haue ſhame, and the couetous Churle ſhall haue miſerable penurie.

To be ſhort, one houre of paine in that place, ſhall bee more grieuous, then all the time they had in this world to amend their manners. For
r Eſa. 66. 24. there is no reſt r, comfort there is none; heere ſometimes their ſorrow
2. Theſ. 1. 8 ceaſed, and ſometime they receiued comfort of their friends.

Wherefore haue a care of thy ſelfe whileſt thou art aliue, & bewaile thy ſinnes, that in the day of that iudgement, thou maieſt ſafely reioyce with
s Lu. 16. 25 Gods elect s.
Wiſd. 3. 3. For then ſhall the righteous with
x Wiſ. 5. 9. great boldneſſe, ſtand againſt ſuch as
Pſal. 1. 3. haue vexed and oppreſſed them x,
y Mat. 19. 28. then ſhall he ſitte to iudge y, which now is content to be iudged of men.
z Mat. 5. 3. Then ſhall the poore z, and meeke a
a Lu. 14. 11 triumph, when the proud ſhall quake
b pr. 16. 18 on euery ſide b. Then ſhall they ſay,
c 1. Cor. 4. 10. Hee was wiſe, which for Chriſt his ſake ſeemed a foole & abiect c. Then

ſhall

ſhall the memory of miſery patiently ſuſtained bee ſweet *d*, when in the meane while the wicked ſhal ſob and ſigh *e*. Then ſhall the godly reioyce and be glad, but the reprobate ſhall howle & weepe *f*. Then ſhall the afflicted more triumph, then if continually he had bin in ioy *g*. Then ſhall the baſe apparell be glorious *h*, & the proude attire infamous. Then ſhall the poore cottage bee more cõmended *i* then is the gilded Palace prayſed. Then ſhall conſtant patience more preuaile *k*, than al the power of the world. Simple obedience ſhall more bee commended then, than all the ſubtiltie of man *l*. Then ſhall a cleere and good conſcience more reioyce a man *m*, then profound skill in philoſophy. The contempt of riches ſhal do more good then *n*, then al the riches in the world. Then ſhall a zealous prayer bring more delight *o*, then euer did fine cates. Thy ſilence kept in thy life time ſhal more cheere thy hart in that time *p*, thã long babbling *q*. Good works then ſhall bee more reſpected *r*, then copy of ſweet words. And then ſhall thy paines taken to reforme thy manners, more delight *ſ*, then could all the pleaſure in

d Pſa.126.5
Eſa.25.8
e Reu.21.8
f Ma.25.46.
g Ro.8.18
h 2 cor.5.2
i 2 pe.1.13
k Eſa.50.18
l Eſa.29.16
m Eſa.33.14.
n Mat.5.3.
o Si.35.13
p pſa.30.15
q Mat.6.5.
r Ro.2.10
ſ Pro.11.2

z Wis.5.8. in the world z.

VVherefore learne in this life to
a Ro.8.18 suffer small things a, that in the world
to come thou maist escape great and
grieuous dangers. Try first in thy
life time what thou canst suffer after
thou art dead. And if thou canst not
indure but light things in compari-
son now, how wilt thou beare after-
ward euerlasting torments? And if
now so little paine can make thee im-
patient, what will the fire of hell do?
For perswade thy selfe thou canst not
x Luk.16 be twise happy, that is, to enioy thy
25. pleasure in this life x, and raigne too
with Christ in the world to come.
Now suppose thou hadst liued hither
to in perpetuall honour and pleasure,
what good would these thinges doe
thee, if thou shouldest die out of
y Lu.9.25 hand y?

Seest thou not how all things are
z Eccl.1.2. vaine z, saue onely to loue & to serue
a 1 Pet.1 God a?
10.

For he which loueth God with all
his heart, feareth neither death, nor
paine, nor iudgement, nor damnati-
b Ro.8.38 on b. For perfect loue maketh a
c 1.Io.4 17 man with boldnes to appeare before
d Rom.6. God c. But maruell it is not, though
3.14. he which delighteth as yet in sinne d,

doe

doe both feare death, and the day of Iudgement.

Notwithſtanding, if the loue of God cannot allure thee vnto godlines, yet let the feare of hell fire driue thee from wickednes *c*. But if neither the loue of God, nor the feare of hell can better thee one iot, then looke not to ſtand in a good thing long, but quickly to fall into the ſnares of Satan.

c Pſ. 14.17. Luk. 3.7.

CHAP. XXV.

That we muſt earneſtly endeuor to amend our liues.

BE thou zealous and earneſt in the ſeruice of God, conſider with thy ſelfe, wherefore thou waſt made, and wherefore thou haſt renounced the world: euen to liue to GOD *a*, and to become a good man *b*.

a Ro. 7.4. *b* Eph. 2.10

Therfore endeuor thou zealouſly to goe forward. For yet a little while and thou ſhalt haue a reward of thy labours, and neither feare nor ſorrow ſhall be about thee *c*.

c Eſa. 25.8. Reu. 7.17.

Labour but a while longer, & thou ſhalt find great, yea euerlaſting reſt *d*.

d Ro. 8.18.

If

If thou continue faithfull and diligent vnto the end *e*, God will ſhewe himſelfe faithfull, and bountifull in rewarding *f*.

Hope well to winne the garland *g*, but ſhunne ſecuritie *h*, both to auoid wearineſs and pride.

A certaine man toſſed betweene hope and feare, on a day in his prayers vttered theſe words, Oh if I knew certainly that I ſhould perſeuer; and foorthwith hee ſeemed to heare theſe heauenly words in his minde: What if thou kneweſt as much, wouldeſt thou continue in the courſe thou haſt taken? wel go to, do that which thou wouldſt do, & doubt not to perſeuer. With which comfortable words being incouraged, he ſtraight way committed himſelfe to the wil of God, & from thenceforth neither wauered any more in mind, nor laboured curiouſly what might becom of him, but bent himſelfe wholly to doe that was agreeable to the wil of God *i*, & moſt neceſſary for his going forward, and continuing in the race of vertue.

Truſt thou in the Lord, and doe good (ſaith the Prophet *k*) ſo thou ſhalt dwell in the land and be fed aſſuredly.

e Mat. 24. 13. 2 Tim. 2. 5
f Mat. 25. 1
g Ro. 8. 24
h Mat. 24 42.
Lu. 12. 42.
i Ioh. 2. 17
k Pſa. 37. 3

One

One thing there is that withdraweth many men from proceeding in vertue, and earneſt amendment of their manners: and that is the horrible hardnes, and the painfulneſſe to ſubdue our ſelues *l*. *l* Mat. 19

But who profit more then others in well doing? Not they whom ſuch things diſmay, but they which indeuour valiantlie to ouer-come thoſe counterbufs *m*. For the more a man ouercommeth, & by Gods aſſiſtance ſubdueth himſelf *n*, the more he goeth forward, and commeth the more into the fauour of God. 21. Mar. 20, 21. *m* pſa. 27. 14. *n* Pet. 2. 9

Howbeit, all men haue not like power to ouercome, and to mortifie themſelues. Yet this I ſay, hee which hath leſſe abilitie, if hee vſe diligence in this poynt, ſhall more preuaile *o*, than another which is ſlothfull, though perhaps otherwiſe hee ſeeme vertuous *p*. *o* Mat. 19 28. Luk. 18. 13 *p* Mat. 19 10.

Now there be two things, that make much to a mans amendment, namely, to withdrawe our ſelues violently from ſuch things, whereunto by our wicked nature we are inclined *q*; and to bend our ſelues wholly to the attaining of that good, which wee ſtand in neede of *r*. Alſo thoſe Lu. 18. 11. *q* Mat. 11 12. *r* Pſa. 37. 34.

things

things are especially to bee taken heed of and auoided, which we commonly mislike, or condemne in other men *f*.

f Mat. 7. 3 Rom. 2. 1

Take profit of euery thing. If thou heares, or seest examples of vertue, follow them; if of wickednes, auoid them. As thou priest into other mens manners, so do others into thine *s*.

s M. 2. 7. 2. 4

Oh what a ioyfull and comfortable thing it is, to see professours of Christianitie, followers of Christs doctrine *u*: Againe what a lamentable, and grieuous thing is it, that such as would be counted Gospellers, liue loosely, and contrarie to their calling?

u 1 Cor. 13. 1 Tim. 1. 5

How hurtfull is it towards the purpose of thy profession, to encline to those things which are not commanded thee *x*?

x 1 Tim. 4. 1. & 5. 13

Remember thy profession, and alwaies haue in mind Christ which was crucified *y*; when thou seest his life, be ashamed of thy selfe, that hast so long awhile professed Christianitie, and yet so little, if any whit followed the example of Christ *z*.

Colo. 2. 20 *y* Gal. 6. 14 *z* 1 cor. 11. 1. 2 Pet. 2. 9

Hee which attentiuely, and carefully thinketh vpon the life and death of Iesus, shall finde sufficiency of all necessary

necessary, and profitable things in the same; neither shall hee neede to seeke any better thing without Iesus a.

a Rom. 8. 1 Col. 2. 12.

If Iesus crucified came into our minds, quickly and sufficiently learned we should proue b.

b 1. co. 2. 8

The delight of a Christian is in the Law of the Lord c, and therein doth he exercise himselfe: but if hee once wexe negligent, and luke-warme d, then miseries come which oppresse him, and troubles that vexe him, because hee is void of inward consolation, and forbidden to seeke any outward comfort e.

c Psa. 1. 2
d Reu. 3. 15.
e Esa. 57. 3.

And doubtlesse, hee which passeth the bounds of Christes doctrine, is greatly subiect to a grieuous destruction f, and hee that loueth a loose & secure life, is neuer in quiet g, for some thing euer-more displeaseth him.

f Pro. 1. 24
g Eze. 57. 20.

Rather follow the straight & vertuous life h of the Apostles and Disciples of Christ i: and in so dooing, doubt thou not, but that God of his wonted mercy wil giue thee strength to doe well. This is the way to be full of hope and strength, this is the way euen the heauenly way so to proceed,

h Mat. 7. 13
i 1 co 11. 1 Heb. 13. 7

ceede, that thou mayest despise all
k psa. 56.4 worldly things *k*.

And would to God wee had no let, but that wee might praise God euen
l psl. 34.1.2 with heart and mouth *l*, and keepe his
m psl. 119.5 commandements *m*. Would to God wee were quite rid from all worldly
businesse, and set our affections on
n Col. 3.2 heauenly things *n*. For when man is come to that poynt, that he careth for
o psl. 86.7.8 and 20.7 no worldly comfort *o*, then beginneth he to taste the sweetnes of God; to take all things in good part, howsoeuer they fall out; to be neither ouer iocund in prosperity, nor too pen-
p psl. 30.7.8 siue in aduersitie *p*; but euermore
q psa. 37.3 confidently to hope in God *q*, who is
r Ro. 11.36 1.cor.8.6 all in all *r*, to whom nothing dyeth, but all things liue, and continually o-
s psl. 104.1 bey at his beck *s*.
t Sirac. 7.36 Alwaies remember the end *t*, and thinke that time lost will neuer come
u Eph. 5.15 againe *u*.

Without care and diligence, thou
x Ro. 12.6 2 co. 11.23 shalt neuer attaine to godlinesse *x*. If thou wexe faint, thou shalt euerie
y Lu. 9.62. day be worse & worse *y*; but go thou
z Mat. 25 10. zealously forward *z*, and thou shalt
Psa. 24.12. finde both great peace & pleasure in thy wel doing, both because God fauoreth thee, & thou fauourest vertue.

An

An earneſt and zealous man is prepared vnto all things *a*. It is more painefull to reſiſt vices and perturbations of the minde, than to ſweat againe with bodily labour: and hee which in time taketh no heed of ſmal ſinnes, by little and little falleth into great offences *b*.

a Ro 8.35 Eph.6.12

b Iam.1.13

Thou ſhalt euermore be merry at night, if thou haſt behaued thy ſelfe godly in the day.

Watch ouer thy ſelfe *c*, ſtir vp, and admoniſh thy ſelfe; whatſoeuer becommeth of others, haue a regard to thy ſelfe *d*; For ſo dooſt thou profit, as thou offereſt *e* violence vnto thy ſelfe.

c 1 cor.16 13.

d 1.Tim.6 11.12.

e Mat.11 12.

Thus endeth the firſt
Booke.

The second Booke of the IMITATION of CHRIST.

CHAP. I.

Of the inward life of man.

THE Kingdome of GOD is vvithin, ſaith Chriſt *a*.

a Luke 17. 21.

Turne thee vnto the Lord with all thine hart, hauing forſaken this wretched world, & thou ſhalt finde reſt for thy ſoule *b*.

b Pſal. 4. 8. Mat. 11. 29

Learne to contemne outward things *c*, & to addict thy ſelfe to ſpirituall; ſo ſhalt thou perceiue the kingdom of God to come vnto thee.

c Luk. 17. 10.

For the kingdome of God is righteouſneſſe and peace, and ioy in the holy Ghoſt *d*, which the wicked inioy not *e*.

d Ro. 14. 17 *e* Eſa. 57. 21.

Chriſt will come vnto thee and comfort thee *f*, if thou make a fit reſting place for him within thee. For all his glory and beauty is within *g*, there doth he gladly abide.

f Ioh. 14. 23 *g* Pſ. 45. 13

With the inner man doth hee oftentimes

good part g.

Christ himselfe was despised of men in this world h; yea at a great extremity his very friends forsooke him and fled i. Christ himselfe suffered, and was condemned k, and wilt thou complain? Christ himselfe had aduersaries & back-biters l, & wouldest thou haue no enemies, nor be ill spoken of?

How shall thy patience be crowned if thou sustaine no aduersity m? And if thou wilt not be contraried in any thing, how wilt thou be the friend of Christ n? But make thou an account to suffer tribulation both with Christ o, and for Christ p, if thou desire to raigne with Christ q.

Oh haddest thou but once entred into the secret closet of Iesus, & felt but euen a verie little of the heat of his loue, thou wouldest not onely make no account either of prosperity or aduersitie in this world r, but also euen reioyce when thou art defamed s; for the loue of Christ makes a man euen to despise himselfe t.

I say the true spirituall man, which is voyd of inordinate desires and loueth Iesus vnfainedly, canne both turne himselfe freely vnto God, and

g 1.pet.2. 19. & 3.9
h psa. 22.6
i Mat. 6.56
k Esa. 53.3
l 2 pe.2.23
m 2 Ti.1.3
n Io.15.13.
o Ro.8.17.
p 1 pe.4.14
q 2 Tim.2. 11.12
r Luk.5.11 & 9.13
s Act 5.41
t Ro. 8.35

rauished in spirit aboue himselfe, quietly enioy him *u*.

u Phi. 3. 20

Hee to whom all things seeme as they are indeed, not as they are esteemed in the vaine opinion of man, is doubtlesse a Wise man, and rather taught of God *x*, then of men.

x Esa. 54 13.

Hee that hath learned to abide within, and to make small account of outward things; neyther seeketh a place *y*, nor expecteth leasure to exercise himselfe in godlines *z*. The inward man can quickly call himselfe home, inasmuch as hee neuer is altogether abroad. Neither outward labour can let him, nor necessary busines stay him for a time: but as euery thing falleth out, so doth hee apply himselfe *a*.

y 2 Ti. 2. 8
z Gal. 6. 9
a Ro. 8. 38

He that is wel prepared, and reformed inwardly, is nothing troubled with the wonderfull & peruerse behauiour of the world *b*: looke how greatly a man draweth businesse vnto himselfe, so much is hee hindered and distracted.

b Psa. 56. 5
1 cor. 4. 3

Wert thou well setled, & throughly purged, all things would be for thy good and profit *c*. But for that thou art not plainely dead vnto thy selfe *d*, or separated wholly from earthlie things,

c Ro. 8. 28
d 1 Pe. 2. 1
Colo. 3. 5

things, many things displease, and trouble thee oftentimes.

Nothing so doth defile and snarle the minde of man, as the impure desire of earthly things *e*. *e* Tit. 2.12

Wherefore if thou wilt despise the consolation which this world dooth minister *f*, thou shalt more easilie both behold celestiall things, and inwardly reioyce. *f* 1 Io.2.15

Chap. II.

Of patience and humilitie, two vertues necessarie to bee in a Christian.

Care not greatly who is on thy side, or against thee *a*, but care to please God in all thy doing, and to haue a good conscience, so will God defend thee right well. And whom he defendeth, none can hurt *b*. *a* Psa.56.4. 2 co. 1.12 *b* Ro.8.13

If thou hast learned to holde thy peace, & to be patient *c*, doubt thou not but God will aide thee from aboue. He knoweth when to deliuer thee *d*, therefore oughtest thou to commit thy selfe to his pleasure. *c* Ps.27.14 *d* 2 Pe.2.9

It is God that aydeth *e*, and deliuereth man from shame and rebuke. *e* psl. 121.2.

It is many times good to bring vs more and more downe, to haue our vices knowen and reprehended of others *f*.

f Psa. 119. 67.

When a man humbleth himselfe for his offences, hee easily pacifieth such as are offended, and with small adoe commeth into fauour againe.

The humble man doth God protect and saue *g*: to the humble, hee humbleth himselfe; yea the humble hath many things at his hands *h*, the humble he exalteth vnto glory *i*, and to the humble hee both reuealeth his secrets *k*, & offereth himselfe *l*. The humble man, be hee neuer so much iniured, or backbited, is alwaies quiet in mind, because hee trusteth in God, nor in the world *m*.

g psl. 34. 18
h Iam. 4. 6
i 1 pe. 5. 9 Pro. 22. 4
k Lu. 10. 21
l Esa. 66. 2.
m psa. 23. 4

Think not to come forward in religion any whit, vnlesse thou thinke thy selfe inferiour vnto all *n*.

n Iam. 4. 6

Chap. III.

That wee ought to be at peace both with with our selues and with all men.

BE first of all at peace with thy selfe *a*: and then shalt thou pacifie others *b*.

a Ps. 51. 12
b Mat. 5. 9.

A quiet minded man, dooth more good

good then a learned.

The cõtentious construeth a good thing on the ill part, and hearkeneth vnto euill *c*; but a good and quiet man turneth all things to the best *d*. The quiet man conceiueth sinisterly of no man *e*, but the vnquiet and suspicious, will neither bee quiet himselfe, nor suffer others to be at rest, he both speaketh that many times which hee ought not, and doth not that which hee should; hee considereth what is another mans duty, and neglecteth his owne *f*.

Wherefore, doe first thine owne dutie, and then looke that another man doe his *g*.

Thou hast the trick how to colour and excuse thine owne deedes, yet wilt not thou allow the excuses of another *h*. But reason would thou shouldest excuse another, and accuse thy selfe *i*. If thou wouldest bee borne withall, beare thou with another, and see how far thou art as yet from true patience and charitie, which fretteth and is offended with none but with it selfe *k*.

To dwell with good & quiet men it is no hard matter, for all men naturally doe like thereof, & euery man

c pro. 17.4
d pr. 15.18
e 1 Cor. 13 5.
f Ioh. 21. 21.
g Mat. 7.5
h Ro. 2. 1. 2
i pr. 10. 12.
k 1 Cor. 13 4.

desireth quietnesse, and loue such a-
l Mar.4.6 gaine as loue them *l*. But to liue qui-
etly with crabbed and froward fel-
lowes, with enemies and ill condition-
ed men, is doubtlesse the part of a
man indeede deseruing commenda-
m Ma.5.44 tion *m*.

Some are at peace both with them-
n Ro.12.11 selues, and with others *n*; some will
neither be quiet themselues, nor suf-
o pro.6.19 fer others *o*; these are ill to them-
Ro.3.17. selues, but worse to others. Againe,
some both keepe themselues in cha-
p pro.3.20 ritie *p*, and study to bring others vnto
q Mat.5.10 concord *q*.

And yet all the peace which wee
haue in this miserable life, doth ra-
ther consist in patient suffering *r*, then
r Lu.21.19 in not feeling aduersitie.

The more a man knoweth how to
suffer miseries, the more quietnesse
doth he enioy: & such a man is a vic-
s Mat.6.38 torious conquerer of himselfe *s*, a
t Ro.8.37 Lord of the world *t*, a friend of
u Io.15.13 Christ *u*, and an heire of
x Ro.8.17 heauen *x*.

Of

CHAP. IIII.

Of pureneſs in mind, and plaineneſſe in meaning.

MAN is carried ouer earthly things with two wings, to wit, with plainenes *a*, & purenes *b*. Plainenes is of meaning, pureneſs is of the mind: that mindeth God, this apprehendeth & taſteth what he is *c*.

No good action ſhall hinder thee, if thy minde be free from all inordinate affections *d*.

If thou onely ſeeke, and minde to pleaſe God, and to profit other, thou ſhalt enioy the freedome of mind *e*.

Were thy mind vpright, the whole World were nought vnto thee, but euen a glaſſe to frame thy life, and a booke of godly inſtructions *f*. For, nothing is there ſo ſmall & vile, but it repreſenteth the goodnes of God *g*.

And if thy minde were good and pure, thou ſhouldeſt eaſily behold, & well perceiue all things *h*.

For a pure mind penetrateth both into heauen *i*, and hell: and as a mans mind is, ſo doth he iudge of things *k*.

If there be any ioy, the man which

a Mat. 6. 16
b Mat. 6. 22
c Mat. 5. 8. Pſal. 24. 4.
d Math. 6 12
e Pſa. 1. 2. 3 & 27.
f Ro. 1. 19
g Pſa. 8. 2 & 19. 1. 2
h Ma. 6. 22
i Mat. 5. 8
k Mat. 6. 23

hath a pure heart, dooth enioy the
l Psa 51.9. same *l*: and if there be any sorrow, & misery, he hath it which hath a guilty
m Esa. 57. 20. conscience *m*.

As fire taketh away the rust from yron, and maketh it bright, so dooth repentance wipe away wickednes, &
n Deu. 4. 29. maketh of a sinner a new man *n*.

A man that is but warme in godlinesse, flyeth euen the least paines, and
o pr. 19. 15 seeketh outward cõfort *o*: but would hee once earnestly beginne to subdue himselfe, and stoutly take the ready way to a vertuous life, doubtless those things which at the first hee counted
p Math. 11. 29. grieuous, will seeme light & easie *p*.

Chap. V.

Of the consideration of a mans selfe.

a Pro. 3.5 WE ought not ouermuch to trust vnto our selues *a*, for many times we lack both grace and will.

Small is the iudgement which wee
b Mat. 25.8 haue *b*, and that also wee may easily forgoe by negligence.

And yet so blinde are wee, many times wee perceiue not so much, and many

many times when wee ſinne, wee excuſe our wickednes, yea & through a a blinde affection, ſuppoſe it to bee zeale, which is worſt of all *d*. *d* 1 co.1.14

Wee reprehend others for ſmall things, and ouerpaſſe great offences in our ſelues *e*. Wee can quickly ſee when wee are iniured, and will not eaſily put vp wrongs; but how vvee iniure others our ſelues, wee neuer call vnto minde. *e* Mat.7.4

Aſſuredly, would a man rightly & wiſelie conſider his owne doings *f*, he ſhould finde no cauſe why to condemne another. *f* Mat.18 32. Luk.7.37

The godly man hath a greater care of himſelfe, then of any thing beſide, and he which looketh to himſelfe diligently, will ſpeake but little of another.

Looke not to proue godly, and religious, vnleſſe thou bridle thy tong from talking of others, and haue a through inſight into thy ſelfe *g*. *g* 1 cor.11 28. and

If thou giue thy minde wholly to know thy ſelfe, and to do the will of God, no outward thing ſhall mooue or trouble thee *h*. 2 cor.11.5 *h* Ph.3.7.8

Where art thou while thou art not with thy ſelfe *i*? or when thou haſt ouerpaſt all things, what art thou the *i* 2 cor.4.16

i Mat. 16. 29. Mar. 8. 36. better, if thou neglect thy selfe *i*?
Thou must of necessity neglect all other things, & think thereof, if thou minde to attaine vnto peace, and quietnesse; yea, thou shalt mightily increase, if thou cast off worldly cares
k Mat. 6. 25. 1 Tim. 6. 8. 9. 10. *k*; & contrariwise as greatly decrease, if thou make any account of earthlie things *l*.
Count nothing wonderful, nothing excellent, nothing gratefull, nothing acceptable, but eyther God, or that
m 1 Ioh. 2. 15. which is of God *m*: as for worldlie pleasure, deeme it but vaine *n*.
n 1 Cor. 7. 30. The soule which loueth God, in respect of God cõtemneth all things
o phi. 8. 7. 8 *o*: God alone which is eternall *p*, infi-
p 1 Ti. 1. 17 nite *q*, and incomprehensible *r*, is the
q Iob. 11. 7 comfort of the soule, and the true ioy
r Reu. 8. 27 of the hart *s*.
s 1 Io. 4. 16

Chap. VI.

The ioy of a good conscience.

THe glory of a good man, consisteth in the testimony of a good conscience *a*.
a 2 Cor. 12. 1. If thy conscience bee good, thou
b pr. 15. 15 hast a continuall feast *b*.
A man that hath a good cõscience, endu-

endureth much *c*, yet reioyceth in aduersitie *d*, but a wicked man is euermore timerous *e* and vnquiet *f*.

Sweet will be thy sleep, if thy conscience accuse thee not *g*.

Reioyce not, but in well doing *h*.

Wicked men at no time reioyce in deede, neither feele the peace of a godly mind: for as saith the Lord *i*, There is no peace vnto the vvicked. And though they say they liue in peace, & can neuer be molested with aduersity, nor iniured by man; beleeue them not. For suddainely shall the heauie displeasure of God so fal vpon them *k*, that both their doings shall come to nought, & themselues vtterly consume away.

For a godly man to reioyce in tribulation is no hard thing *l*: and so to reioyce, is to reioyce in Gods fatherly care.

Vaine is the praise which is either ascribed, or receiued of men *m*. The praise of the righteous is in their cõscience *n*, not in the tongue of men. The righteous reioyce of GOD, in God *o*, and in the truth *p*.

Hee that seeketh for true and eternall glory, contemneth worldlie praise *q*: but hee that either coueteth,

c Ro.8.35.
d Ia.1.1.2.
e Gen.3.8.
f Ge.45.6
g Psal.3.5.
h 1 cor.13
6
i Esay 48 22
k Ro.1.28
l Ro.5.2.3 Gal.6.14
m Ioh.5.14 & 12.43.
n 2 co.1.12
o psa.9.3.14 Iere.9.24
p 1 cor.8.3
q Ioh.8.54 Gala.6.14

or

or doth not contemne temporall, hee doubtles weigheth but little celestiall glory r.

r Iob. 12. 43.

Great quietnes hath he that careth neither for praise nor dispraise s. And he is well content and quiet whatsoeuer his condition bee, which hath a cleere conscience t.

s 2 cor. 4. 3

t 2 co. 1. 12

If thou beest praised, thou art not the better, nor the worser if thou art dispraised: what thou art thou art, & greater thou art not, then God accounteth thee to be u.

u Sa. 19. 7

Consider what thou art within, & weigh not what thou art thought to be abroad x.

x 1 cor. 4. 3

Man beholdeth the countenance, but God the hart y: and man iudgeth of the deeds, but God of the minde and intent.

y 1 ch. 28. 9 Psal. 7. 9

Euermore to do well, and to count basely of a mans owne selfe z, is a singular token of a modest minde. So it is an argument of rare integritie, and faith, to contemne the comfort of worldly things.

z Rom. 12 10.

Hee that seeketh no recorde elsewhere a, hath doubtlesse wholly addicted himselfe to the seruice of god.

a Iob. 5. 34

For hee that prayseth himselfe, saith Paul b, is not allowed, but hee whom

b 2 cor. 10 18.

the

the Lord praiseth.

To deale with God in mind *t*, and neuer to be mooued outwardly with any perturbation, is the propertie of him that is a spirituall man. *t* psa.16.7.8 Acts 2.26

CHAP. VII.

That our Sauiour Christ is to be loued aboue all things.

BLessed is he which knoweth what it is to loue Iesus, & for his cause to contemne all things *a*. *a* Mar.8.34.

For loues sake, euen the beloued must be left; in as much as Iesus will be loued aboue all things *b*. *b* Mat.10.37. Luk.9.23

The loue of earthly things is deceitfull and fraile: but the loue of Iesus doth indure and continue. He which loueth worldly things, shall perish therewithall *c*, but he that embraceth Iesus, abideth euer *d*. *c* 1.Ioh.2.17.

Loue him & retaine his good will, which when all things vade away, wil neuer forsake thee *e*, nor suffer thee to perish *f*. *d* Ioh.3.16 *e* Mat.28.20. *f* Ioh.6.37.

Will thou, nill thou, one day thou must leaue the world *g*: and therefore sticke to Christ both in life and death, *g* Iob 14.5 Psa.39.5 38.39.40

b Ro. 14.8 Reu.14.13 death *b*, commit thee vnto him which alone can helpe thee when all things fayle.

This thy friende is of that nature, that he will onely be loued, he alone claimeth thy minde for himselfe, and hee alone will sit there like a King in his throne.

Therfore haue thou no fellowship *i* Lu. 9.24. & 19.8.9 with earthly things *i*, and Iesus gladly will abide with thee.

Thou shalt find that welnigh lost, whatsoeuer is spent vpon any besides Iesus.

Neither trust nor stay vpon a wa- *k* 2.Kin.18.12 uering reed *k*. For all flesh is grasse, & all the grace thereof, is as the flower *l* Esa.40.6. of the field *l*.

m Ier. 17.5. If thou trust in man *m*, thou shalt easily be deceiued: yea if thou seeke cõfort, and profit by any other thing, *n* Phi.3.7 thou shalt sustaine great losse *n*.

If thou seekest Iesus in all thinges, thou shalt find Iesus: but if thou seeke *o* Mat.10.37. thy selfe, thou shalt find thy selfe, but to thy damnation *o*.

Ioh. 12.15. For whosoeuer seeketh not Iesus, doth more hurt himselfe, then all the world againe, & his enemies besides, can doe.

Of

Chap. VIII.

Of the familiarity with Iesus.

WHile Iesus is present, all things goe well, and seeme comfortable; but when hee is absent, nothing is sweet *a*. If Iesus speake not in the mind of man, little good can worldly comfort doe him: but speake he but a word, and great ioy shall he feele *b*.

So Mary Magdalen arose quickly from the place where shee wept *c*, as soone as shee heard by Martha that the Master was come and called for her. Happy is the houre wherein Iesus calleth from teares vnto the ioy of the Spirit *d*.

How hard & dry art thou without Iesus *e*? How vaine and foolish, if thou desire any thing without Iesus. Greater shall be thy losse if thou doe so, then if thou shouldest leese the whole world *f*. For, what can the world doe without Iesus *g*?

To bee without Iesus is a bitter death: but to abide with him, is euen a pleasant life *h*.

If Christ be with thee, what enemie

a Io. 16.6.
b Ioh. 16 22
c Ioh. 11. 26
d Ioh. 16 22.
e Ioh. 15.5
f Phi. 3.8. Mat. 16.6
g Mat. 16 28.
h Psa. 27.1

i Ro. 8.31 mie can hurt *i*?

Ioh.10.20 He which findeth Iesus, findeth a good treasure, or rather, the chiefest
k col.2.2.3 felicitie *k*: hee which leeseth Iesus, leeseth too much. What said I, too much? He leeseth more, then if hee
l Mar.8.36 lost the whole world *l*.

Hee that liueth without Iesus, is
m Mat.19.12 most miserable *m*: but he whom Iesus
n Io.17.23 fauoreth, is for riches most welthy *n*.

To liue with Iesus, is great cunning, and to know how to keep him,
o Ioh.18.3 is most singular wisedom *o*.

p Mat.11.29. Bee thou meeke and lowly *p*, and Iesus will come to thee. Yea be thou godly and quiet, and Iesus will abide
q Ioh.14.15 with thee *q*.

But turne thou once to outward
r Gal.4.9 things *r*, and thou dooſt make him forsake thee, and so leese his fauour. And if hee once forsake thee, vnto
s He.6.6.8. whom wilt thou flie *s*, or what friends wilt thou find?

Without a friend thou canst not long liue: and if Iesus be not thy friend before all others, thou shalt mourne without measure, when hee once doth leaue thee *t*. And therfore
t Cant.5.6 thou dooſt fooliſhly, if thou eyther
u Ier.9.23 trust or reioyce in any besides him *u*.
Gal.6.14 Better were it to haue the whole world

world against thee, then Christ Iesus alone *x*. x Ro.8.31

Wherefore aboue all things which thou loueſt, loue Ieſus beſt, loue other for Ieſus ſake, but loue Ieſus for his owne. y Ma.10.37

Hee alone muſt ſingularly bee loued, becauſe he alone is the good and faithful friend *z*. For him and in him thou muſt loue both friend and foe, and pray him that al men *b* may both know and loue him. z Io.15.13 a Mat.5.43 b 1 Ti.2.1

Neuer couet thou any ſingular praiſe or loue *c*; for that belongeth vnto God, who hath none equall *d*. Neither wiſh to haue any body addicted vnto thee *e*, nor do thou inordinately loue any man *f*, but let Ieſus be in thee, and in all good men *g*. c Ier.9.23. d Dā.3.29 e 1 cor.3.3 f 1 Cor.7.23. g Gal.1.10

Haue thou a pure minde *h*, voide from all hinderance of Worldlie things *i*. For thou muſt be pure, and bring an vpright minde vnto Ieſus, if thou wilt behold and ſee how ſweet the Lord is *k*. h Mat.5.8 i Iam.1.21 k Mat.5.8

And doubtleſſe thou ſhalt neuer come to that point, vnleſs God preuent thee, and drawe thee *l*, whereby thou maieſt reiect and renounce all things, & be coupled to him alone *m*. For if thou be in gods fauor, nothing l Ioh.6.44 m Lu.3.11

is

n Mar.9.23 Phi.4.13 is there, which thou canſt not doe *n*; but if that bee gone, thou art poore, and feeble, and left as it were to the *o* Pſal.104 29 whip *o*.

Now if thou feele the want thereof, thou oughteſt not to caſt downe *p* Iam.1.2. thy ſelfe, or deſpaire *p*, but patiently abide the good pleaſure of God, and beare all chances, to the prayſe of *q* 1 Pe.1.6 Chriſt Ieſus *q*. For ſommer followes winter, & after night day comes, and *r* To.3.22 faire weather after ſtormes *r*.

Chap. IX.

Of the want of comfort.

IT is no hard thing to contemne worldly comfort, whilſt thou *s* Pſ.94.19 feeleſt heauenly *s*: but to lacke both worldly and heauenly conſolation *b*, and willingly to beare the baniſhment of the minde for the glory *b* Math.27 46. of God, & neither to ſeeke thy ſelfe in any thing, nor to reſpect deſert, is doubtles a great matter, or rather the greateſt of all.

For what great thing is it to be merie & godly, while God fauoureth *c*, *c* Pſ.94.19 who doth not wiſh to ſee that houre? Hee rideth cheerefully, whom the grace

grace of God carrieth: & what marueil if hee feele no burthen, which is borne of the almighty *d*, and led by the best guide?

d Esa. 10. 20.

Greatly doe wee delight our selues with some one thing of this world or other, and hardly can man forsake himselfe altogether: therfore mightily and a long while must hee striue, before he can learne to subdue himselfe, and to draw all his senses vnder the obedience of God.

Mat. 11. 28

e Math. 19 22. Luk. 9. 23

As long as man dependeth on himselfe, hee will easily slide vnto worldly delights: but the vnfained louer of Christ, & earnest follower of vertue, neither inclineth vnto those comforts, nor seeketh such delight of senses, but rather vehement exercises, and sore labours for the loue of Christ *f*.

f Lu. 9. 23.

Therefore if at any time spirituall comfort be giuen thee from aboue, receiue the same with thanksgiuing, and thinke that it is Gods gift *g*, not that thou doost deserue it, and be not puft vp there-withall *h*.

Gala. 6. 14

g 1 cor. 4. 7

h Col. 2. 18

Be not high minded or proud, because of thy gift *i*, but so much the more humble rather, and in all thy dooings circumspect and fearefull.

i Rom. 11. 20

For

For the time of comfort will passe away, and tentation will follow.

And though thy consolation bee gone, despaire not out of hand, but looke for health from aboue, & that
k Ro. 5. 3 with modestie and patience *k*. For
Rom. 15. 4 GOD is able to indue thee with a
l 2 cor. 1. 3 more ample benefit & consolation *l*.

Neither is this a new thing, and strange to such as tread in the pathes
m Psa. 94. 1 of godlinesse *m*. For men of greatest
Act. 14. 19 holiness, and the old Prophets, haue
n Psal. 34 tasted such alteration many times *n*.
19.
And therefore saide one vpholden
o Psa. 30. 6 by the power of God, on this wise *o*,
In my prosperity I said, I shall neuer be moued.

Behold; what happened vnto him
whē that was taken away, he ioyneth
7 afterward in these words: But thou
diddest hide thy face, and I was troubled.

Yet for all that he despaired not, but
so much the more earnestly prayed
8 vnto God, saying; Then I cried vnto
thee, O Lord, & prayed to my God.

At the last he obtained the end of his prayer, and confesseth that he was
9 heard, when hee said: O Lord my
God, I cried vnto thee, & thou hast
10 restored me. But wherein? Thou hast
turned

turned my mourning into ioy, thou haſt looſed my ſack, and girded mee with gladnes.

Now if theſe things haue happened to men of ſuch wonderfull holineſſe, we miſerable and poore ſoules ſhould not deſpaire *p*, though we be ſometime in colde, and ſometime in heat, in as much as the ſpirit goeth, & commeth at his pleaſure *q*. Therefore ſaith Iob *r*. Thou dooſt ſo magnifie him, that thou ſetteſt thine hart vpon him, and doſt viſite him euery morning, and trieſt him euery moment.

p Ro.15.4 Reu. 3.29.
q Ioh. 3.8.
r Iob 7.17

So then, in what thing ſhould I hope, or to whom ſhould I truſt, but only to the infinite & heauenly mercie of almighty God *ſ*?

ſ Pſa.5.11. and 20.7

For, be it that I haue about mee good & godly brethren, and faithfull friends, and holy bookes, and pleaſant ſpeech, and ſweet muſicke, yet little doth all this helpe, little doth it comfort, if beeing forſaken of God *t*, I am left to my ſelfe; at that time the beſt remedy is patience *u*, & the denying of my ſelfe *x*, according to the will of God.

t pſ.119.50
u Lu.21.19
x Lu.9.23

For my part, I neuer yet found man ſo religious, that hath not felt ſometime the lack of Gods aſſiſtance and

and at sometime been cooler in zeale than at others: neither hath any godly man beene so carried aloft, & illuminated, but either sooner or later, at one time or other, hee hath beene tempted *y*.

y Ro. 7. 14 Gala. 5. 7

He is not worthy to behold God in deepe contemplation, who hath felt no misery for Gods sake *z*. For commonly the tentation that goeth afore, is a signe of consolation to come afterward *a*. And they which are tried with tentation, are promised the ioyes of heauen *b*. To him that ouercommeth, saith the Spirit *c*, will I giue to eate of the tree of life.

z Iob. 5. 17 Mat. 5. 10. *a* Ps. 93. 12 *b* Ia. 2. 12 *c* Reu. 2. 7

Furthermore, GOD sendeth his comfort, that man may be the stronger to beare aduersitie *d*. And tentation followeth, that hee wexe not proud of his gift *e*.

d Ro. 5. 2 *e* 2 cor. 12. 7.

Sathan sleepeth not *f*, and the flesh is not yet dead *g*: therefore at all times prepare thy selfe vnto battell *h*, for on euery side thou hast troublesome enemies *i*.

f 1 Pet. 5. 8 *g* Ro. 7. 13 Gala. 5. 16 *h* 1 Tim. 6 12 *i* psa. 9. 1. 7

CHAP. X.

Of thankefulnes vnto God for his benefits.

VVHat seekest thou for quietnesse, seeing thou art born vnto labour *a*? a Ge. 3.19 Iob 5,7

Giue thy selfe to patience *b*, rather then to pleasure, & to beare the cross, then to delectation *c*. b Lu.21.19 c Eccl.7.4.

For what worldling is there which would not willingly enioy spirituall comfort, if he might at all times; as that which surpasseth all the ioyes of the world, & pleasures of the flesh *d*. For all worldly delights are eyther vaine or vile *e*; but the ioyes of the Spirit are onely sweet, onely honest, *f* springing of vertue, and powred into pure mindes by God himselfe. d Io.16.22 Phi.4.7. e 2 pe.2.13 f Ro.14.17

But these heauenly consolations are of that nature, that no man can keepe them at his pleasure, forsomuch as tentation ceaseth not anie long time *g*. g Luk. 4.2

Two things are great enemies to this heauenly ioy, false freedome of the minde *h*, & too much confidence in our selues. Esa.66.3 h Ier.17.5.

God

God doth well, which bestoweth on man the benefite of his comfort; but man dooth ill, which doth not
k 1 Thes. 5.18 with thanksgiuing *k* acknowledge
l 1 cor. 4.7 God to be the giuer of the same *l*.

Hence it is, that God poureth not his benefits vpon vs, euen because we are vngratefull, & send not all things backe vnto the spring of the Fountaine *m*.

m 1 Cor. 12.6. Heb. 2.6. n Math. 18 33. He which giueth thanks, beggeth a new benefit: & that is commonlie taken from the proudly vngrateful *n*, which is bestowed vpon the modestly thankfull.

o Luk. 6.24 I like not that comfort which taketh from me all sorrow for sinne *o*: neither desire I that knowledge that
p 1 cor. 8.1 makes me forget my selfe *p*.

For, all that is hie, is not holy, neither is euery desire pure; nor all that is sweet wholesome: nor euery thing that liketh man, pleaseth almightie
q Lu. 16.13 God *q*.

But those benefits are welcome vnto me, which make me humbler then
r Lu. 9.48 I was before *r*, and readier to forsake
s Lu. 9.23 my selfe *s*.

He whom God hath schooled both by prosperity and aduersity, will ar-
t 1 cor. 4.7 rogate nothing vnto himselfe *t*, but confes-

confesse rather his nakednesse & miserie *s*. *s* Iob. 1. 21

Giue vnto God that which is Gods, and ascribe vnto thy selfe that which is thine; that is, giue God thanks for his benefits *u*, and ascribe sinne to thy selfe *x*, and for sinne thinke thou deseruest punishment *y*. *u* 1 Tim. 6. 7. *u* 1 Thes. 5 18. *x* Dan. 9. 5 *y* Deu. 28 15

Take the lowest roome, and the highest shal be giuen thee *z*: for without the lowest there can be no highest. *z* pro. 25. 6

Those whom GOD accounteth chiefest for holinesse, esteeme themselues for vilest; and the more glorious they are, the more humbly they behaue themselues, beeing full of celestiall truth & glory *a*, not of vaineglorie desirous. *a* 1 Co. 1. 13

They which depend vpon God, neuer wexe insolent: and they which ascribe vnto God, whatsoeuer good thing they haue, receiue not praise one of another *b*, but seek it of God, whom they wish might bee extolled aboue all things both of themselues, and of all other holy men, & to himward alwaies they tend *c*. *b* Ioh. 5. 44 *c* Psa. 34. 3

Wherefore, be thankfull in small things, so shalt thou bee meet to attaine greater *d*. *d* Math. 25 21

Albeit, account euen the least, and vilest gifts, for glorious and greatest. For if thou respect the maiesty of the
e Le.1.17 giuer e, no reward or gift ought to seeme vile or little.

For that is no small gift which the most high God giueth, whatsoeuer it bee; yea, if hee giue thee stripes and correction, thou oughtest to receiue it in good worth, inasmuch as it maketh alwaies to our welfare, whatsoeuer hee sendeth, or suffereth to come vnto vs.

He that would keepe the fauour of God, let him both bee thankfull for
f Col.3.17 benefits giuen f, and patient if they
g Col.1.11 be taken away g, that they may come againe, let him pray: and least hee lose them when they are come, let him be wise and humble.

CHAP. XI.

The small number that loue Christ vnfainedly.

CHrist hath now adaies many that
a Lu.9.59 Mat.19.16 loue his heauenly kingdome a, but fewe that will willingly beare his Crosse; many that desire comfort,

but

but few aduersitie *b*: many partakers of his meat *c*, but fewe of his conti- nencie. All men would reioyce with Christ *d*, but few sustaine aduersitie with him *e*: Many follow Iesus euen to the breaking of bread *f*, but few to drink of his cuppe *g*. Many honour him for his miracles *h*, but few follow the shame of the crosse *i*. Many loue him while prosperitie doth last *k*, and many praise, yea and thank him while they receiue any cõfort at his hands *l*, but if hee but hide himselfe, and forsake them for a while, they fall either to bitter complaining, or to vtter despaire.

b Mat. 7.13
c Ioh. 6.26
d Mat. 20. 20.
e Mat. 26 56
f Ioh. 6. 26
g Luk. 22 54.
h Mar. 7. 37
i Gal. 3. 13
k Mar. 10 37
l Ioh. 6. 14

But they that loue Iesus, not for any pleasure that they looke to finde, but for Iesus sake, they as well in miserie and sorrowe, as in prosperitie, commend him *m*, and thanke him euermore; which they will alwaies do, albeit he should neuer giue them any comfort at all. Such is the force of the vnfained loue of Christ, it seeketh neither outward profit, nor it selfe *n*.

m Mat. 5. 10
Rom. 5. 8
n 1 Co. 13. 5

So that as many as seeke alwaies for pleasure, may rightly be tearmed hirelings *o*: and such as hunt after profit and lucre *p*, loue themselues,

o Ioh. 10 12
p Math. 10.

more then Christ out of doubt. How many wil serue Christ freely without
q Mat.10.8 gaine q? Or who is so spirituall that
r Lu.18.28 will forsake all r? I say who can finde
s Mat.5.3 him that is truly poore in spirit s, and bare from all worldly things? that precious fellowe may be sought the whole world ouer.

If a man feede the poore with all his goods t, hee hath yet done no-
t 1 cor.13. things; and if he chastise himself with
1.4.5. sorrow for his sinnes, it is yet to little: and though he knew all secrets, and all knowledge, hee is yet far from the marke: yea were he most singularly vertuous, and could burne for religion, yet lacks he something; euen one
u Luk.10. thing which is needfull u. And what
42 is that? Euen that when he hath forsaken all things, hee forsake him-
x Lu.5.11 selfe x, and going wholly out of him-
Luk.9.23. selfe, retaine no peece of selfe or pri-
y Mat.10. uate loue within him y.
37.

VVhen hee hath doone what hee knowes shold be done, let him thinke that nothing hee hath done, neither let him glorie in that hee may bee great, but confesse rather that hee is an vnprofitable seruaunt, euen as the
z Luk.17 truth it selfe dooth say z: When yee
10 haue done all things, which are com-

maunded

manded you, say, VVe are vnprofitable seruants, we haue done but that which was our dutie to doe.

Then at length will hee finde himselfe needie, and naked in spirit *a*, and may say with the Prophet *b*; I am poore and needy. And yet notwithstanding, none is richer, none freer, none mightier then hee which can forsake the world, and himselfe too, and debase himselfe euen vnder the baseſt things *d*.

a Mat. 5. 3
b Psa. 86. 1
c Lu. 5. 11
d Phi. 2. 8. 9

CHAP. XII.

Of patient bearing the Crosse of Christ.

THis seemeth a hard saying to many, Forsake thy selfe *a*, Take vp thy Crosse, and follow mee: But those last words wil be much harder *b*, Depart from me ye cursed into euerlasting fire. For they which now gladly doe heare, and follow the saying of the crosse, shall not then dread the heauie sentence of eternall punishment *c*.

a Mat. 16 24 Mar. 8. 34.
b Mat. 25 41.
c Psal. 112. 6

Then all the seruants of the crosse, which haue liued after the example of him that was crucified, shall approch

d Wis. 5. 1. vnto Christ with great boldnes d.
Mat. 19. 28 Why then feareſt thou the croſſe,
e Lu. 22. 28 which is the way vnto heauen e?
Rom. 8. 17 In the Croſſe ſaluation is; in the croſſe life; in the croſſe, ayde againſt enemies; in the croſs celeſtiall comfort; in the croſs ſtrength of minde; ioy of the ſpirit is in the croſs; in the croſs the chiefeſt vertue; perfection of holineſs is in the croſs: finally, without the croſs, there is neither
f Gal. 2. 19 & 6. 14 ſaluation of the ſoule, nor hope of eternall life f.

Wherefore take vp the croſſe, and follow Chriſt, & thou ſhalt goe into
g Lu. 9. 23 eternall life g. Hee went before thee
h Io. 19. 17 bearing his own Croſs h, and for thy
i Gal. 3. 13 ſake died on the Croſs i, that thou alſo mighteſt beare the croſs, and
k 1 Pe. 2. 21 deſire to die vpon the ſame k. For if thou die with him, thou alſo ſhalt liue with him; If thou ſuffer with him,
l 2 Tim. 2. 11. 12 thou ſhalt alſo raigne with him l. For knowe this, In the croſs, & in dying, all things do conſiſt: neither is there
m Rom. 6. 3. 4 Gal. 6. 14 any other way vnto life & quietneſſe, then by the croſſe, and daily mortifying of thy ſelfe m.

Whitherſoeuer thou turneſt thy ſelf or caſteth thine eyes, thou ſhalt finde neither aboue or beneath, a better way

way vnto blisse, then by the crosse *m*. *m* Luk. 34.

Though thou set all things in neuer so good order, yet can it not bee auoided but something thou must suffer either volūtarily, or against thy will *o*, & alwaies run vpon the crosse. *o* Sirac. 2.1

For either sicknes of body, or sorrow of minde will vexe thee. Either God will forsake, or man afflict, or (which worse is) thou wilt bee a burden to thy selfe, and that in such sort, as no remedy can salue, nor comfort quiet thee, but of necessity thou must beare it as long as God thinks good *p*. *p* Phi. 1.23

For it is Gods wil to haue thee suffer misery without comfort *q*, that thou mayest submit thy selfe wholly vnto him, and be more humble thorough aduersitie *r*. *q* Mat. 27 46 *r* Psal. 119 67.

No man so feeleth the paines of Christ in his minde, as he which hath suffered the like himselfe *s*. *s* Gal. 6.17

So that the crosse is prepared, and abideth for thee in euery place, neyther shalt thou escape it, run where thou wilt *t*: for whersoeuer thou becōmest, thou bearest thy selfe about, and shalt finde thy selfe alwaies *u*. *t* Ioh. 16.1 *u* Rom. 7. 14

Turne thee vpward, turne thee downeward, turne thee outward, or turne thee inward, euery where thou

maiest finde the crosse; and alwaies thou must haue patience, if thou wilt enioy the peace of minde, and crown of rest *a*.

a Lu. 9.24 & 21.19.

If thou wilt carrie the crosse willingly, the crosse will carry thee euen to the desired end, namely where misery hath an end *y*, which will not be in this world *z*. But if thou beare it grudgingly, thou dooest increase thy burden, and presse downe thy selfe the more, and yet must thou beare it do what thou canst *a*. If thou escapest one misery, thou shalt assuredly fall into another *b*, and perhaps into a worser.

y Reu. 7.17
z Io. 16.20
a pr. 14.14
b Am. 5.19.22
2 Ti. 3.12
Iud. 8.11.

Thinkest thou to escape that which no mortall man could euer yet do *c*? What man euer liued in the world, without his crosse & miserie *d*? Yea, euen our Lord & Sauiour Christ was no one houre without griefe & trouble while hee liued heere on earth *e*. For, Christ suffered *f*, and so entred into his glory, and wilt thou seek another path and not walk in this kinglichie way? The whole life of Christ was euen a meere crosse, and vexation *g*, and wilt thou seeke for rest and quietnesse?

c Io. 5.7.17
Iob 14.1
d psl. 34.19
Act. 15.22
e Luk. 9.22
f Lu. 25.26
g Esa. 53.3
Iohn 7.7

Thou art out of the way, surely thou art

art out of the way, if thou lookest for any thing but misery in this world: seeing the whole life of a mortal man is ful of troubles, & compassed about with calamities *h*. And the more godly a man is, the more often doth he suffer aduersitie: for the soreneſſe of his affliction increaseth through his loue of God *i*.

h Iob. 14.1

i Ro. 8.35. Phil. 1.14.

And yet is not this man of whom wee speake without comfort, in asmuch as hee beleeueth, that by this crosse he shall reape much fruit *k*.

k psl. 94.18

For whilst willingly hee commeth vnder the Crosse, it falleth out that the whole burden of troubles is turned vppon the confidence of Gods heauenly comfort *l*; and the more the flesh by calamitie is weakened, the more the Spirit is confirmed by the comfort of mind *m*. Yea, so is hee strengthened many times, through the feeling of trouble and aduersitie, (of such force is his loue which suffereth after the ensample of Christ *n*) that hee would not wish to bee without sorrow and affliction *o*. For hee beleeueth that he is the more acceptable to GOD, the more he can suffer for his sake *p*.

l Psa. 3.22 & 91.2.

m Ro. 7.23 2 co. 4.16.

n 1 pe. 2.22.

o Rom. 6 5. & 8.35

p Act. 5.41. 2 cor. 4.16

And yet it is not by the power of

man, but of the mercie of God, that hee can in his fraile flesh loue, and through the zeale of the Spirit, set
q Ga. 5. 16 vpon those things q, which man by
1 Ti. 1. 12 nature doth flie and abhorre.

For man of himselfe cannot indure the crosse, loue afflictions, tame and bring vnder the body, shun promotion, abide to be reuiled, despise himselfe, yea couet to bee despised, beare aduersity, and contemne the prospe-
r Lu. 22. 23 rity of this world r.

s 2 co. 5. 14 If thou depend vpon thy selfs, thou shalt doe none of these things, but if thou trust in God, hee will send thee
t Ioh. 6. 7 comfort from aboue t, whereby the
u 2 cor. 14 world and the flesh shall be brought
10. vnder thy subiectiō u. Yea thou shalt
x psa. 91. 5 not feare the malice of the diuell x, if
y 1. pet. 5. 9 thou be stedfast in faith y.

Thou therefore suffer affliction as
z 2 Ti. 2. 3 a good soldier of Iesus Christ z, who
a 1 Pet. 2 for thy sake was crucified a.
24.

Prepare thy selfe to suffer much aduersitie, and sundry incommodities in this miserable life: forasmuch as such is thy lot whersoeuer thou becommest: for lurke where thou wilt, yet by no meanes shalt thou escape these troubles, but must beare them
b Lu. 1. 19 of necessity b.

Drinke

Drinke hartily of the Lords cup *c*, if thou desirest to be his friend and companion. *c* Mat. 20 22

And as touching consolation, refer that to the will of God, let him giue, it at his discretion, but yielde thou thy selfe to the bearing of aduersitie, and let it be thy ioy *d*. For the afflictions of this present time, are not answerable to the glory which shall be hereafter *e*, though thou couldest beare them all thy selfe. *d* Act. 5. 41 Iam. 1. 2 *e* Ro. 8. 18.

After thou art come to that passe, that thou canst with pleasure and ioy endure aduersity for Christ his sake, think thou art an happy man, which hast found the kingdome of heauen here on earth *f*. On the other side, as long as it grieueth thee to beare it, so long art thou in ill case, & vexed euery where with the sight of misery *g*. But do thy dutie, that is, prepare thy selfe to the Crosse, and to die, and in short time shalt thou be assisted, and finde quietnes *h*. *f* Mat. 5. 10 *g* Prou. 10. 19 *h* 1 pe. 1. 13

If thou wert taken vp euen into the third heauen with Paul *i*, yet yvert thou not assured that none aduersity shall come to thee, I will shew him, saith Christ *k*, how many things hee must suffer for my sake. *i* 2 co. 12. 2 *k* Act. 9. 16.

So

So that of necessitie thou must suffer, if thy minde be to loue and serue
l Luk.9.23 Christ euermore *l*.

And would to God thou wert coũted woorthy to suffer for the name of
m Act.5.41 Iesus *m*: then what glory to thy selfe
n Ro.5.2 *n*, ioy to the Saints of God *o*, & pro-
o 1 Cor. 12.26. fit to mankind *p*, would arise? For all
p Col.1.24 commend patience, though few will
q Mat.16 16. suffer *q*. Doubtlesse, there is great cause why thou shouldest indure a little for Christ, seeing thou canst suf-
r 2 Co.6.25 fer a great deale more for the world *r*.

And know this for a truth, that thou
s Rom. 6.8 2 Tim.2. 11. must liue by dying to thy selfe *s*. And the more a man dieth to himselfe, the more hee liueth to God. No man is meet to cõprehend celestiall things, vnlesse hee can be content to beare
t Ro.8.35 aduersity for Christ his sake *t*.

To conclude, nothing is either more acceptable in the sight of god, or profitable to thy selfe in this life, then willingly to suffer aduersity for the Name of Christ; insomuch, that if choice were giuen, thou shouldest chuse to suffer for Christ, rather then
u Ro.12.12 to be refreshed with much consolati-
x Io.15.20 on *u*; for so shalt thou become the
1 pe.2.21. more like to Christ *x*, & all his holy
y Ma.5.11 seruants *y*.

Nei-

Neither dooth our comming forward consist in the store of pleasures and comfort, but rather in bearing great euils and aduersitie z. z Ro.5.3

And if any thing had been better, or more expedient for man then to suffer miserie *a*, doubtlesse Christ would haue shewne the same both by words & deeds. But now in plaine words, he doth counsel both his own disciples, and as many as are desirous to follow him, to beare the crosse, in these words *b*; If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me. Iam.1.2. *a* Ioh.14 17. *b* Mat.16 24. Mar.8.34.

Therefore all things beeing read ouer and ouer, and put in practise, let this bee the end of our speech *c*: By many afflictions we must enter into the kingdome of GOD. *c* Act.14 22

Thus endeth the second Booke.

The third Booke of the IMITATION of CHRIST.

CHAP. I.

Of the spirituall communication between Christ and the faithfull Soule.

a Psa. 85.8

I Will hearken what the Lord within me will say *a*. Blessed is the soule vvhich heareth the Lord speaking vvithin her, and from his mouth receiueth the word of cõfort.

Blessed are the eares which can heare when God whispereth, and doe nought regard the noise of the world

b psa.38.13 *b*. Yea blessed are the eares vvhich listen not to the outward sound, but

c psa.61.12 to the truth speaking to the hart *c*.

Mat.16.7. Blessed are the eies which are close

Ioh.8.43 from seeing outward, but open to behold inward things.

Blessed are they who pierce vnto spirituall things, and prepare themselues more and more by daily me-

d Psa.1.12 ditations *d*, to come vnto the know-

ledge

ledge of Gods heauenly mysteries.

Blessed are they who reioyce in seruing God, & cast off all those things as may withdraw thē from so dooing *e*. O my soule cōsider these things, & banish from thy mind carnall affections *f*, so shalt thou vnderstand vvhat thy Lord God will say within thee *g*.

Thus saith thy friend, I am thy saluation *h*, thy peace *i*, and thy life *k*, sticke vnto mee, and thou shalt finde quietnes. Leaue all worldly thinges *m*, and seeke after heauenly *n*. For, what are all things in this vvorld, but vaine *o*, or what good can they doe, if God forsake thee *p*?

Wherefore, all things renounced, seeke vnfainedly to please God *q*, that thou maiest attaine vnto the true felicitie *r*,

e Luke 10. 14
f Gal. 5.19
g psa. 85.8
h Eph. 1.7
i Io. 16.33
k Ioh. 14.6.
l Mat. 14.28
m Lu. 16.13
n Lu. 22.31. Col. 3.2
o Ecc. 2.11
p Mat. 16.26 Mar. 8.36
q Eccl. 12 18
r Reu. 2.10

CHAP. II.

That the Truth speaketh inwardly, without noise of words.

SERVANT.

SPeake Lord, for thy seruant heareth *a*. I am thy seruant, O giue me vnderstanding *b*, that I may learn thy statutes.

a 1 Sam. 3 10
b psal. 119. 34

Incline

Incline my ſoule vnto the wordes of thy mouth, euen vnto thy words,
c Deut. 32. 2. which ſtill downe like the deaw *c*.
The Iſraelites ſaide vnto Moſes in
d Exo. 20. 19. old time *d*; Talke thou with vs, and wee will heare, but let not God talke with vs, leaſt wee die. But I pray not ſo, Lord I pray not ſo, but with the Prophet Samuel rather, I beſeech
e 1 Sam. 3. 10. thee, ſaying *e*; Speake Lord, for thy ſeruant heareth.
And let not Moſes, nor any other Prophet ſpeak to me, but thou Lord,
f 1 Pet. 1. 21 which inſpireſt and lighteneſt all the Prophets *f*, ſpeake thou to mee. For thou canſt inſtruct mee without their helpe: but they can profit nothing
g 1 cor. 3. 7 without thee *g*.
They may ſound out words in mine eare, but they bring not the
h Iob. 14. 10 ſpirit *h*. They can ſpeak trimly, but if thou holde thy peace, they inflame
i Mat. 7. 28 not the minde *i*. They teach the let-
k Reu. 5. 9 ter, but thou openeſt the meaning *k*. They talke of deepe things, but thou vnlockeſt the ſenſe of that which was
l Rom. 16. 25 ſealed vppe *l*. They pronounce the commaundements, but thou helpeſt to fulfill them. They ſhew the way, but thou giueſt ſtrength to walke in
m 1 Pe. 1. 2 the ſame *m*. They deale outwardly with

with the senses, but thou teachest and lightenest the mindes *n*. They water, but thou giuest the increase *o*. They cry with open mouthes, but thou giuest wisdome vnto the hearer *p*.

n Ep. 1.15
o 1 Co. 3.6. 7.
p Ioh. 6.68

So then, let not Moses talke with me, but speak thou my Lord & God, which art the euerlasting truth, least I die, and proue vnfruitfull: and least, beeing outwardly admonished, and not inwardly inflamed, the Word heard, not done *q*; knowne, not loued *r*; beleeued not obserued *s*, make vnto my condemnation.

q Ma. 7.26
r Rom. 2.8
s Iam. 1.22

Wherfore, speak Lord, for thy seruaunt heareth *t*. For thou hast the words of eternall life *u*. Speak to mee euen that which may be to the comfort of my soule, to the amendment of my life, and to the aduancement of thine euerlasting glory, Amen.

t 1 Sa. 3.10
u Ioh. 6.68

Chap. III.

That the words of God with all reuerence should be heard, and that they are not vnderstood of most men.

LORD.

SONNE, heare my wordes, for they are most comfortable, and farre excell all the knowledge

ledge of Philosophers, and wisemen
a Pro.9.10 of this world *a*.

b Io.6.63 My words are spirit and life *b*, and are not to be weighed by the sense of man, nor drawne to serue for vaine pleasure, but must bee heard with silence, and receiued with humility & greedinesse.

c ps.94.12 SER. Blessed is the man *c*, whom thou chastisest, ô Lord, and teachest in thy law, that thou maist giue him rest from the dayes of euill, while the pit is digged for the wicked.

LORD. I both inspired the Pro-
d 2 Pet.1 21 phets in old time *d*, and cease not in these dayes to speake vnto all: but many are deafe, and will not hea-
e Esa.42 19 re my words *e*. Most harken vnto the world, rather then to God, and more
f Rom.8.5 gladly obey the desire of the flesh *f*, then his heauenly will.

The world promiseth but tempo-
rall & small things, and they serue it
g Lu.16.13 euen with greedinesse *g*. I promise
h Esa.64.4 most excellent and eternall things *h*,
Mat.7.11. and men care not for them.

Who with such a desire serueth, &
obeieth me in all things as they serue
i Mat.7.13 the world *i*, and the Prince thereof *k*?
k Ioh.14 30 Be ashamed hereof, & if thou wouldest knowe why, hearken: for small

wages

wages many runne a great way, but for eternall life fewe will once steppe their foote out of doores *l*. Filthy gaine is earnestly sought for, for one penny somtime they shamefully contend: for a vaine thing and small reward, men feare not euen to wearie themselues night and day; but for goods immutable, for a reward vnestimable, for honours endlesse, and immortall glory, they will take no paines.

l Mar. 7. 13

Wherefore, blush I say, thou slothfull & whining seruant, that they shall bee more ready to fall into the pit of hell, then thou to come into heauen, that they shall take more pleasure in vanitie, then thou in the truth.

Againe, they many times misse of their purpose: but what I promise, I fulfill, and he that trusteth in me speedeth well *m*. That which I promise in words, I performe in deeds *n*, to him which continueth constant vnto the end in louing me *o*, I reward all good things, and I am a diligent examiner of all religious men *p*. Write my sayings in thy hart, & meditate earnestly thereupon. For in the time of tentation they will do thee good *q*.

m Psa. 37 34. & 23 4. 5.
n Esay 46 11
o mat. 10 22
Mar. 13. 14
p Heb. 11 39
q Psa. 119. 92

That with reading now thou doost not

not conceiue, in the time of curing thou shalt vnderstand. And two waies I am wont to cure mine elect, to wit by tentation, and by comfort r: and two wayes I instruct them daily, first by reprehending their wickednesse, then by exhorting to proceed in vertue and godlinesse.

r 1.Sa. 2.6. Psal.66.8 Tob. 13.2

s Ioh. 5.24 Ioh. 12.48

Hee that heareth my words s, and despiseth them, hath that whereby he shall bee condemned in the day of iudgement.

Chap. IIII.

A prayer for the attaining of the true knowledge of Gods heauenly will, and for zeale of religion.

SERVANT.

O Lord my God, which art all my goods & riches, what am I that I dare speake vnto thee?

a Iob 25.6

I am thy poore seruaunt and a vile worme a, yea much more vile and poore, then I either knowe, or dare

b Lu.18.13

shew forth b.

And yet, Lord, remember euen this one thing, that I am nothing, that I haue nothing, that I am no-

c Mat.19.16

thing worth. Thou alone art good c, thou

thou alone art righteous *d*, thou alone art holy *e*, thou canst all *f*, thou doost all *g*, thou fillest all *h*, onely the wicked thou sendest empty away.

d Iob 9.23
e De.32.4.
f Iob 11.7
g Esa. 44.6
h 1 King.8 27

Remember (ô Lord) thy tender mercies *k*, and fill me with thy fauor; thou wilt that none of thy workes should serue in vaine. For how can I stand vpright in this wretched world, vnlesse thy mercy and fauor doe hold me vp *l*?

k Psa. 35.6
Luk. 1.54.
l Psal. 119. 41

Turne not thy cheerefull countenance from thy seruaunt *m*, defer not to heale mee from day to day, withdraw not thy comfort, that my soule be not as the thirstie land *n*.

m Psal. 51. 11.
n ps. 143.6

O Lord, teach me to doe thy wil *o*, teach mee to walke woorthilie, and humbly in thy presence. For thou art my wisedome *p*, and knowest mee indeed *q*. Yea, thou knewest mee, not onely afore I was conceiued in my Mothers vvombe, but also afore the very world was made *r*. So be it.

o Psal. 143 10
p 1 Cor. 1. 30
q ps. 139.1
r psa. 90.2
Rom. 8.29

CHAP. V.

That wee must walke sincerely and humbly before God.

LORD.

SONNE, walke thou vprightly in my sight, and seeke mee alwaies in singlenes of mind *a*.

a Mat. 5.8.

Hee that walketh vprightly, walketh safely; for the truth deliuereth him from deceiuers & slanders of the wicked. And if the truth shall make you free *b*, you shall be free indeede, and feare nought the vaine words of men.

b Ioh. 8.32

SERVANT. Truth Lord, therefore I beseech thee deale so with me, that is, Let thy truth instruct me, defend me, and bring me to a blessed end *c*. Yea, let the same thy truth deliuer mee from all wicked lusts, & inordinate affections; so will it come to passe, that I shall enioy a wonderfull freedome of the mind *d*.

c Psa. 43.4

d Ioh. 3.9

LORD. And I will teach thee what is right and acceptable in my sight *e*. Call thy sins to remembrance continually, & that with hartie sobs, and sorrow *f*, and neuer brag of any good

e Psal. 25.4.5

f Ioel 2.12 Eze. 18.30

good deedes which thou hast done *g*. *g* 1.co. 4.6
For in very deede thou art a sinner *h*, *h* psl. 143.2
and subiect to many infirmities of
the mind; yea by nature alwaies thou
tendest vnto vanity *i*, and maiest ea- *i* Gen. 6.5.
sily fall, easily be ouercome, and ea-
sily troden downe, and cast to the
ground *k*. *k* Ro. 3.23

Finally, thou hast nothing wherin
to boast *l*, but many things to make *l* 1 cor. 4.7
thee humble; beeing much weaker
then thou canst perceiue. So then,
looke that none of thy deedes seeme
great in thy sight, or excellent, or
precious or wonderfull; yea, count
nothing excellent, nothing glorious,
nothing commendable, and to bee
sought for indeede, but onelie that
which is eternall *m*. *m* psa. 119
14.24.35

Let the euerlasting truth like thee *n* psl. 47.10
aboue all things *n*, & thine extreame *o* psl. 108.31
vilenes mislike thee *o*.

Feare nothing, flie nothing, mislike
nothing so much as thy sinnes & wic-
kednes *p*, they should more disquiet *p* Psal. 119
thee then the losse of the deerest 138.
things in the world.

Some behaue themselues not sin-
cerely enough towards mee, seeking
out earnestly, thorough curiositie
and pride, my secrets, and mysteries,

neg-

neglecting themſelues and their ſal-
q Ro. 1. 21 uation q; theſe fellowes by reaſon of
1 cor. 13. 2 their pride and curioſitie, fall manie
r Ro. 1. 26 times into grieuous tentations r thorough my diſpleaſure.

But ſtand thou continually in awe of the heauy ſentence of the almigh-
ſ pſ. 90. 11. ty God ſ, & ſearch not out the works of the moſt High, but ſearch out painfully, both how much euill thou haſt committed, and what good thou haſt left vndone.

Somes Religion is altogether in
t Mat. 23. 5 their books, or in pictures, or in ſom
u Mat. 7. 21 outward ſignes, & ceremonies t, ſom haue it in their mouth u, but not in their hart. And contrariwiſe, ſome be-
x Mat. 5. 8. ing cleere in minde, & pure in hart x, doe couet alwaies after heauenlie
y Col. 3. 1. things y, hearken vnwillingly vnto earthly matters, and ſerue the neceſſi-ties of nature with griefe, & ſorrow: & theſe men perceiue what the ſpirit of Truth ſpeaketh within them; how it teacheth them to deſpiſe earthly, &
z Pſa. 1. 12 to deſire celeſtial things; to cõtemn
Phil. 3. 8 the world, and to wiſh for Heauen, night and day z.

CHAP.

either intangled by worldly prosperitie, or subdued by aduersitie. Loue is most sweet, most strong, most high, most large, most comfortable, most perfect: nothing is better then loue, either in heauen aboue, or in earth beneath. For it ariseth from God *d*, and resteth on God aboue all things. *d* 1 Ioh. 4. 7. 16.

He that loueth, flieth, runneth, reioyceth, is free and cannot be bound; he giueth all for all, & hath all in all, as hee which resteth in one aboue all which is most high *e*, from vvhom euery good thing dooth spring, and arise *f*. He respecteth not gifts, but looketh on the giuer aboue all. *e* 1 Ioh. 3. 5. &c. *f* Iam. 1. 17

Loue knoweth no measure, but burneth aboue measure. Loue feeles no burden, weies no labour, contendeth aboue strength, and considers not whether a thing may be done or no, for it counteth nothing hard, or vnpossible. Therefore loue can do all things: and hee that loueth, brings many things to passe, if he faint, and tire not.

Loue waketh, and sleeping, slumbreth not, labouring, tires not; loden, faltreth not; terrifyeth, dismayeth not, but as a quicke flame, and

burning torch breaketh forth vpward, and safely pearceth out.

He that loueth, knoweth what this meaneth. A great cry in the eares of God, is the ardent affection of the mind, while it sayes; O my God, my loue, thou art all mine, I am wholly thine, Raise vp in mee a vehement loue, that I may taste g with the inner mouth of mine heart, how sweet it is to loue, and to swim as it were in the streames of loue.

g Psa. 34. 8

Grant that I may so burne in loue, that through the heate of desire, I may exceede my selfe h; that I may sing the ballid of loue, follow thee my louer aloft, & set forth thy praises with such a zeale, that euen my heart may faint again: that I may loue thee more than my selfe: yea, neither loue my selfe, nor any other that loue thee vnfainedly, but in thee, and for thee, euen as the law of loue that shineth out of thee commaundeth and doth require.

h Psa. 18. 1 Psal. 119 97. 103.

Loue is swift, sincere, godly, pleasant and fruitfull, it is strong, patient, faithful, wise, long suffring, & manly, loue seeketh not her owne i. For there loue perisheth, where any serues himselfe.

i 1 Cor. 13. 5

Loue

Loue is circumspect, modest, iust, not dainty, not light, not giuen to vanities: but sober, chast, constant, quiet and temperate in all the senses.

Loue obeyeth betters, despiseth it selfe, feareth, thanketh, trusteth, and hopeth alwaies in God, yea when God seemes to abhorre it *k*.

He that is not prepared to suffer all things, and to yeeld himselfe to the pleasure of his friend, is vnworthy to be called a friend.

To conclude, a friend must receiue all, euen hard and bitter things, in good part for his friends sake, and neuer leaue him in the time of aduersitie *l*.

k For without paine, none liue in loue.

l Ro.5.7.8

CHAP. VIII.

How to try a true friend: also how to resist the enemy.

LORD.

MY Sonne, as yet thou art not a stout, and prudent louer.

SERVANT. Why Lord?

LORD. Forasmuch as a little assault makes thee to leaue off *a*, and

a 1 Ioh.4. ver. 18

ouer-greedily thou seekest cõsolatiõ.
A valiant louer endureth tentations, and giueth no eare to the subtile perswasions of the enemy; and therfore hee so liketh prosperitie that with aduersitie he will not be troubled *b*.

b Psa.19.8

Act.2.24
1 Pet.5.10

A vvise louer respecteth not so much the gift of the louer, as the loue of the giuer; he looketh more on the minde, then on the thing; and waigheth no gift in respect of his friend.

The noble louer resteth not in the gift, but in me aboue all gifts.

Neither must thou by and by bee out of heart, though sometime thou thinke not so reuerently, as thou wouldest, either of mee, or my seruants.

That good and sweet affection, wherewith thou art delighted novv and then, is an affection of present fauour, and a certaine fore-taste of the celestiall country: on which fore-taste thou must not too much depend, because it altereth many times. But to striue against the wicked motions of the minde, and to despise the intisements of Sathan *c*, is doubtlesse a valiant exploit, highly pleasing God.

c 1 Pet.5 8.9.

So that no cause is there why these

absurd

absurd imaginations, which art wont to arise of euery trifling occasion, should so torment thee: persuere constantly in thy purpose *d*, and serue God with an vpright affection. *d* Psa. 25. 2 Psa. 27. 14.

Neither is it an illusion, that thou suddenly sometimes art rauished vp on hie, and by and by cast down vnto the old vanities of the mind *e*: which forasmuch as thou suffersest them rather against thy wil *f*, than willinglie, as long as they displease thee, & thou struggleſt against them, they are rather profitable then hurtfull. *e* 2 Cor. 12. 7. *f* Rom. 7. 17. &c.

Know this for a certainty, the drift of the olde enemy, is to hinder thy study of godlines, and to withdrawe thee from all exercise of religion *g*, that is to say, from the godly remembrance of the paines of Christ, from the care of thy saluation, and from thy purpose to goe forward in well dooing *h*. *g* 1 Pet. 5. 8 *h* Mat. 13. 25. 39

Many wicked cogitations doth the enemy bring into thy mind *i*, to make thee to loath and abhorre prayer, and the reading of the holy Scriptures. He cannot abide an humble confession of sinnes: and if hee could, hee would withdrawe thee also from the communion. *i* Mat. 13. 6 25. 26.

But beleeue him not, though many times he lay ſnares to intrap thee, care not for him. Turne them vpon his owne pate, when hee prouoketh thee to wickedneſſe, and ſay vnto him *k*; Auoid Sathan, thou vncleane ſpirit, bluſh thou curſed wretch, thou which putteſt theſe things into my head, auoid I ſay; thou wouldeſt carry mee away from my God, but thou ſhalt not. For Ieſus will aſſiſt me, and ſo thou ſhalt but get a ſhameful foile. I had rather die, and ſuffer any thing, than conſent to thee *l*. Wherefore be quiet and holde thy peace: for I will not heare thee, though thou trouble mee neuer ſo much *m*. The Lord is my light, and my ſaluation *n*, whom ſhal I feare? The Lord is the ſtrength of my life, of whō ſhall I be affraid? Though an hoaſt pitched againſt me mine heart ſhould not be affraid, the Lord protecting, and ſafely deliuering me.

k Mat. 4. 10

l Rom. 8. 35. &c.

m Mat. 16. 23.

n Pſa. 27. 1

Thou therefore ſtriue couragiouſly as a good Souldier *o*: and if at any time of infirmitie thou fall, take a better heart vnto thee, & doubt not of mine eſpeciall fauor *p*: and in any wiſe beware of pride, and arrogancy, a cauſe why many are led into error, and

o 1 Ti. 2. 3

p Pſ. 91. 2. 3

and fall into blindnes almost incurable many times q.

Let the fall of those proude ones, fooliſhlie arrogating too much to themſelues r, be a continual warning to thee to beware of pride.

CHAP. IX.

Of modeſt concealing the benefits of God.

LORD.

SONNE, it is good and profitable for thee to keep cloſe the zeale of religion that God hath giuen thee; not to commend the ſame too inſolently with words, or to praiſe it out of meaſure; but rather to deſpiſe thy ſelfe, and as one vnworthy thoſe ſo excellent gifts to feare a.

Thou muſt not ſtick too much vnto that affection, which may eaſily be changed into the contrary.

Thinke while thou haſt the fauour of God, how miſerable & wretched thou ſhouldeſt bee without his fauour b: and thinke not that thy comming forward in godlineſs conſiſteth onely in hauing the benefite of Gods

q Ro. 1. 21. 24. &c.
r Rom. 11. 12. 19. 20. 1 Pet. 5. 5. Lu. 18. 14. Eſa. 14. 10. 11. &c. 2 Pet. 2. 3.
a Rom. 11. 20. 1 Cor. 4. 6. 7.
b Rom. 5. 1. 2. &c. 1 co. 15. 10. Eph. 3. 7.

heauenly comfort, but also if thou canst patiently, and quietly endure
e Rom. 5. 3 James 1. 2. 3. 4. the want thereof e, in such sort that thou faint not in prayer, nor omit altogether thine accustomed exercises, but as vvell as thou canst, discharge that which is in thee to doe, and neglect not thy duty for the vnquietnesse of minde which thou feelest in thy selfe.

For many, when things fall not out euen as they would haue them, are by and by either impatient, or careles-
d Luk. 8. 13 se d.

It is not alwayes in the power of man to dispose his affairs at his plea-
e Ier. 10. 23 sure e, but God it is that both giueth
f Phi. 2. 13 and comforteth f, both when hee will
Ro. 9. 16 and what he will, and whom hee will, and as he will himselfe.

Some through a blinde deuotion haue cast themselues away, whilst endeuouring aboue their strength, they consider not the corruption of their nature, but follow the affection of their mind, rather then the iudgement of reason: the which, because they tooke in hand more then Gods will was they should, did quickly forgo the fauor of God: and they which made their nestes in heauen, became

poore,

poore, vile, and forlaken *g*, that the afflicted & poore might learne not to flie with their owne wings, but with my feathers. *g* Esay 14 10. 11. &c. Luk. 1. 51 52

And for such as are but yonglings and not trained vp in the way of the Lord, they (vnless they harken to the counsel of the wise) may easily be deceiued and ouerthrowen *h*: yea, if they follow their own braine before such as haue experience, they are in the greater danger, because they will not be withdrawne from their opinion once conceiued *i*. *h* Pro. 12. 1 and 13. 1 14. 18 *i* Pr. 21. 29

It is seldome seene that selfe-wise men will yeeld to any.

And therefore, better it is to haue small wisedome with modestie, than profound knowledge with a proud mind: yea, better it is to haue little, than hauing much to waxe proud *k*. *k* Pro. 11. 2 & 15. 25

Hee dealeth not circumspectlie ynough, that giues himselfe wholly vnto pleasure, forgetting his old aduersitie, and the chaste feare of the Lord, the propertie whereof is to bee alwayes warie that it leese not benefits receiued *l*. *l* Rom. 11. 20

And he is not vertuously wise, that in the time of misery despaireth ouermuch, and reposeth lesse confidence

and

and trust in mee, than he should. He which in time of peace is too secure, in the time of warre is out of heart commonly, and of no courage.

Haddest thou the way to behaue thy selfe modestly, and lowly *m*, and to gouerne thy spirits aright, thou couldest not so easily fall into perill, and blame.

m Mat. 11. 29

It is a point of wisdom, while thou art hot in the spirit, to consider what would fall out, if the light should goe away *n*: and againe when that comes to passe, to thinke that it may returne againe; being therefore withdrawne by me, that both you thereby may be the wiser *o*, and I the more glorious.

n Iob 17 11. 12.

o Psa. 119 71

For commonly thou shalt find such triall more profitable *p*, then if continually thou inioyedst prosperity at thine harts desire.

p Iam. 1. 2 1. pet. 1. 6

For thou art not vertuous though thou haue heauenly visions, and consolations *q*, learning and hie degree, vnless withal thou haue true modesty *r*, Christian charity *s*, and zeale of religion *t*, vnlesse thou vnfainedly despise thy selfe, and rejoyce that others doe despise, & contemne, rather than honour and commend thee *u*.

q 1 cor. 13 ver. 1. &c

r Mat. 5. 5

s 1 cor. 13. ver. 2. &c

t 2 cor. 10. 31.

Col. 3. 17

u Mat. 5. 11 1 pet. 4. 14

CHAP.

CHAP. X.

That man muſt debaſe himſelfe in the ſight of God.

SERVANT.

I Dare ſpeak vnto my Lord, though I am but duſt and aſhes *a*: and if I ſhould make any better of my ſelfe, thou ſtandeſt againſt mee, and my ſinnes beare witnes againſt me *b*, which I cannot gaine-ſay. *a* Ge. 18.2 *b* Iob.9. 20.30.31

But if I make none account of my ſelfe, but laying aſide proud imaginations *c*, eſteeme my ſelfe for duſt, as I am indeede, then wilt thou bee fauourable, and thy light ſhall ſhine vpon mine heart: then will it fal out, that if I eſteeme neuer ſo little of my ſelfe, euen that little, I being preſſed downe to nothing, will vaniſh vtterly. *c* Iu. 18.13 Iam 4.6 1 Pet. 5.5 Pro. 3.34

And heere thou wilt ſhewe mee to my ſelfe, euen what I am, what I haue beene, and whence I came; to witte nothing from nothing. And beeing left to my ſelfe *d*, I am nothing but meere infirmitie. *d* Pſa. 8.4 Pſa. 39.9

But if thou ſhine vpon me with thy Gene. 2.7
fauour,

fauor, I am ſtraightway made ſtrong
e Pſal. 134 e, and filled with new comfort.
30 And this is a wonderfull ſtrange
thing, that ſo ſuddenly I ſhould bee
lifted vp, when thou dooſt ſo grati-
f Wiſ. 9. 15 ouſly embrace me, which of my ſelfe
Rom. 7. alwaies am caried downeward *f* vnto
22. 24. earthly things. This is a fruit of thy
g Pſa. 5. 9 loue, which freely preuenteth mee *g*,
10. and ſaueth from ſo many troubles *h*,
h Pſal. 89 and preſerueth from grieuous daun-
1. &c gers, and deliuereth me (to ſay the
Pſa. 59. 16 truth) from ſo infinite euils.

For, louing my ſelfe inordinately,
i Lu. 15. 13 I caſt away my ſelfe *i*: but after once
I ſought, and loued thee ſincerely, I
k Luk. 15 both found thee, and my ſelfe *k*, and
28. by that loue alſo I brought my ſelfe
the more to nothing.

For thou, ô my ſweet Sauior, thou
l Pſalm. 89 beſtoweſt mo things vpon mee *l*, than
1. &c. I can deſerue, and a great deale more
than I dare hope for, much leſſe de-
ſire.

Wherefore I thanke thee my God,
which albeit I am vnworthy the leaſt
of all thy bleſſings; yet of thy honor
m Mat. 5. and infinite goodnes, ceaſeſt not cõ-
15. tinually to loade euen the vngrate-
Luke 18 full *m*, and thine enemies with bene-
13. 14. fits. O Lord, thou which art our ſal-

uation,

nation *n*, our ſtrength and our ſhield, conuert vs, we beſeech thee, that wee may prooue gratefull, humble, and godly in thy ſight, Amen.

n Exo. 15. 2. 2 Sa. 12. 2. Pſal. 18. 2. Eſa. 12. 2.

Chap. XI.

That all things are directed vnto God, as to the principall end.

LORD.

SONNE, if thou deſire to bee happy, thou muſt make mee thy chiefeſt and principall end *a*.

a Ro. 11. 36.

Heereby ſhall thy nature be purified *b*, which moſt cõmonly bendeth vnto it ſelfe, & vnto things created.

b Gen. 6. 5. Gen. 8. 21.

For as ſoon as thou ſeekeſt thy ſelfe in any thing *c*, by & by thou fainteſt, and withereſt in thy ſelfe.

c Mat. 15. 2. 1 Cor. 13. 18. 19.

And therfore thou muſt referre all things to mee alone, which gaue all *d*, and ſend all, and therefore vnto me as to the chiefe ſpring, all things muſt returne *e*.

d Ia. 1. 17. *e* Rom. 11. 36.

Out of mee the ſmall as well as the great, the poore as well as the rich, do drawe the water of life *f*, as from a liuely fountaine: and they which franklie and vvillinglie ſerue mee,

f Pſa. 39. 9. Eſay 12. 3. Ioh. 4. 10.

they

they ſhall receiue one benefite vpon
g Ioh. 1,12 another g. But if any will glorie or
delight in any priuate thing beſides
h Iere. 9. 23.24. 1 cor. 1.31 me h, he at no time ſhall feele true
ioy, and comfort in his minde, but
fall into ſundry diſcommodities, and
2 Cor. 10 17.18 troubles.

Therefore thou muſt aſcribe no
goodneſſe, nor godlineſſe neither to
thy ſelfe, nor to any mortall man, but
i 1 cor. 3.6 1 cor. 1.38 all to God i, without whoſe bleſſing
man hath nothing k.
k Iam. 1.17 1 Cor. 4.7. I gaue all, I challenge all of right,
and I look to be glorified for all l.
l Ro. 11.36 This is the truth, whereby the vaine
glory of man is put to flight.

And whoſo hath the fauor of God,
m Ro. 5.3 and 8.35 and true charitie m, he is neither en-
uious nor faint-harted, nor proud n.
n 1 cor. 13 4. &c. For heauenly loue ſubdueth all things
and ſtretcheth forth all the powers of
o Ro. 8.37 the minde o.

1 cor. 13.7 Wherefore, if thou beeſt wiſe, thou
wilt reioyce and truſt in mee alone, e-
uen as God alone is good p, vvho a-
p Mat. 19.17 q 1 Ti. 1.17 2 Ti. 4.18 boue all, and in all is to be praiſed for
euermore q. Amen.

CHAP.

CHAP. XII.

That it is a sweet thing to serue God and to despise the world.

SERVANT.

O LORD, I will speake againe, I cannot hold my peace: and in the eares of my God, my Lord, and my King dwelling in the hie heauens, this I say, O Lord, how great is thy goodnes, which thou hast laid vp euen for them which feare thee *a*! Much more then for thē which loue thee, yea much more for them which honour thee with all their harts. *a* Ps. 31. 19

Trulie vnspeakeable is the sweetnes of thy cōtemplation, which thou impartest on such which loue thee *b*. *b* Esa. 64. 4

And heerein chiefely thou declaredst the force of thy loue, in that when I was not, thou madest mee *c*, and after when I went astray, thou broughtest me home againe, & commaundedst that I should serue *d*, and loue thee. 1 cor. 2. 9 *c* Gen. 2. 7. Iob 10. 8. 9. &c. *d* psa. 19. 4.

O fountaine of euerlasting loue, what shall I say of thee? or how can I forget thee: that hast vouchsafed to

remember me? who beyond all hope
haſt been mercifull to me thine own,
e Eph. 2. 5 euen when I was dead *e*, and caſt a-
way, and at ſuch time as I deſerued
nought, didſt bind me vnto thee tho-
rough thy fauour and friendſhip.
Now vvhat ſhall I render for this
f pſ. 116. 12 thy bountiouſneſſe *f*? Surely I will
ſerue thee *g*. But that is no great
thing to ſerue him, whom all crea-
g Mat. 28. 18 tures of duty muſt obey *g*. This ra-
1 Co. 1. 5. 27 Heb. 2. 8. ther is wonderful & ſtrange, that thou
vouchſafeſt to take & admit ſo vile a
wretch as I am, into thy ſeruice a-
h Ro. 11. 17 mong the number of thy beloued *h*.
Loe, whatſoeuer I haue to do thee
i Math. 25 14. 15 ſeruice withal, it is thine *i*. But what?
me thinks thou ſerueſt me, more than
1 Cor. 4. 7. I thee. For behold, heauen and earth,
k Pſa. 8. 3 4. &c. which thou haſt made for the vſe of
man *k*, are preſent, and continuallie
l Pſalm. 8 7. &c. diſcharge the duty which thou haſt
enioyned them *l*. Yea the Angels alſo
m pſa. 34. 7 Mat. 18. 10 Heb. 1. 14 thou haſt created, and ordained for
the vſe of man *m*. But of all other
n Mat. 20. 28. Mar. 10. 46 things this is moſt wonderfull, that
thou vvouldeſt debaſe thy ſelfe ſo
much as to ſerue man *n*, and haſt pro-
miſed to giue thy ſelfe for him *o*.
o Ioh. 6. 51 For theſe thy benefits what ſhall I
p pſ. 116. 12 render vnto thee *p*? O that I could
ſerue

ſerue thee all my life long; Yea wold to God I could ſerue thee euen one day ſincerely. Truely thou art worthy of ſeruice, all honor, euerlaſting praiſe *q*. Doubtles thou art my Lord, and I am thy poore ſeruaunt *r*, bound to ſerue thee with all my ſtrength *ſ*, and to ſing out thy prayſes without ceaſing *t*. And ſurely ſo I will, or would at leaſt wiſe; but what I cannot, ſupply thou, O Lord, of thy goodneſſe.

q 1 Ti. 1. 17
r Lu. 17. 10
ſ Lu. 10. 27
t Deut. 6. 5 & 11. 18. 19. 20.

A great honour, a great preferment it is to bee thy ſeruaunt, and to contemne worldly things for thy ſake *u*. For great ſhall be their reward which voluntarily ſubmit themſelues to this holy ſeruice *x*; and they ſhall feele the ſweet comfort of thy holy Spirit, who through the loue of thee haue deſpiſed the pleaſures of this preſent world *y*. Great freedome of minde ſhall they come vnto, which entring into the narrow way *z*, haue caſt aſide worldly cares, and cogitations *a*.

u Mat. 10 ver. 37. &c. Ioh. 12. 25
x Math. 5 11. 12. Rom. 8. 35. &c.
y 1 cor. 1 3. 4
z Mat. 7. 13. 14. Luk. 13. 24
a Mat. 6. ver. 5. &c.

O how ſweet and comfortable is the ſeruice of God, whereby a man is made free, and holy *b*. O the holy ſtate of Gods ſeruants, which maketh men equall to Angels *c*, acceptable

b Ro. 8. 15
c Heb. 1. 14

d Math.5 ver.3.&c. e Ma.10.8 Act.19.1. f Eccl.10 20.21.25. g Io.12.25 Iohn 17

to God d, to the diuels terrible e, and honourable among the faithfull! O noble seruice, and alwaies to be wished for, whereby both the chiefest felicitie is gotten, & ioy without end obtained g.

CHAP. XIII.

That the desires of the minde must be examined and bridled.

LORD.

MY Sonne, thou hast yet manie things to learne.

SERVANT. What are those Lord?

LORD. That thou make thy desire obedient to my cõmaundement, and be no more a friend to thy selfe, but desirous to obserue my will a. Many times thou art inflamed, and vehemently driuen on through desires: and when thou art so, consider with thy selfe, whether thou seeke more my praise than thy profit b. For if thou couet a thing for my sake, thou wilt take in good part that which I shal send; but if couetousnes cause the same, then art thou kept back, and pressed downe c. Wherefore take heede that thou leane

a Luk.22 ver.42.&c. Ioh.4.34 and 5.30 b Luk.22 24. Ioh.5.44 Ioh.14.5.6 c Lu.9.23 &c.55.61. Luke 18. 22.23.

leane not too much to thy conceiued desire, I not being of counsell *d*, least afterward thou buy it full dearely; and that at another time displease thee, which at the first thou didst like and long for *e*. For euery affection that seemeth good, must not be followed, nor the contrary suddenly auoyded.

d Pr. 3.5.7

e Luk. 9. 59.9.1. Luk. 18.18

Somtime it is good to bridle euen good motions & desires, least either thou passe thy boundes through importunitie of mind, or offend others through thine intemperancy, or thou suddenly fal through the resistance of them.

Otherwhiles it is expedient to vse violence *f*, and to resist the appetite, and not weigh what the flesh either likes or mislikes *g*: but rather to vse diligence, that it be constrained to obey the spirit, and so long be kept vnder in bondage till it be pliant vnto all things, and haue learned to be content with a little, & simple estate, and neuer to murmure for any affliction.

f Mat. 11 12

g Gal. 5.16 17.&c. Rom. 6.12 Ro. 8.12

CHAP.

CHAP. XIIII.

The way to patience, and to fight against fleshly desires.

SERVANT.

THen my Lord, and God, as farre as I perceiue, I haue much need of patience *a*. For many contrarie things happen in this life: insomuch, that albeit I desire quietnesse by all meanes, yet it is impossible for mee to liue without warre and trouble *b*.

a Luk. 21 19

b Iob 7.1 Iohn 16 20. 22.

LORD. Thou saist true my Son. Yet will I not haue thee to seeke after that peace which is without tentations and troubles: but then to thinke thou hast found peace, when thou shalt bee tried with manifold miseries and vexations *c*.

c Iam. 1.2. 3 1 pet. 1.6. 7

Now if thou say, thou canst not suffer much, tell mee, my Sonne, how then wilt thou suffer the euerlasting torments of hell fire *d*? Of two euils alwayes the lesser must be chosen. Wherefore to auoid those euerlasting paines, striue to endure the miseries of this present world patiently for the Lords sake *e*.

d Mat. 7. 23. and 25. 41

e Math. 5 10. 11. 1 Pet. 4. 14

Thinkest

Chap. XV.

Of obedience to our betters, after the example of Christ.

LORD.

SOnne, hee that withdraweth himselfe from obedience, driueth himselfe out of Gods fauour *a*: and he that seeketh priuate, forgoeth publike things.

He which gladly, and voluntarily *b* obeyeth not his better, sheweth plainly thereby, that hee hath not yet brought his flesh in subiection, but that it winceth backward, and murmureth many times *c*.

Wherefore learne with all speed to submit thy selfe to thy superiour *d*, if thou desire to tame thy flesh *e*. For, the outward enemy is the more easily ouercome, if the inner man bee sure and strong *f*.

Thou hast none soill, and troublesome an enemy to thy soule, as thy selfe, if thou be without the spirit *g*. For thou must vnfainedly contemne thy selfe, if thou wilt be master ouer bloud and flesh. But forasmuch as thou louest thy selfe as yet immode-

a Deu. 21. 1 Deu. 21. 18 19. &c.

b Eph. 6. 6. Colo. 3. 22.

c Tit. 2. 9

d 1 Pet. 2. 13. 14

e 1 pe. 2. 11

f Ma. 26. 41 Luk. 22. 40. 46.

g Gal. 5. 16

rately, thou abhorreſt to commit thy
h Luk. 9. 23. &c. ſelfe wholly to the will of another *h*.
But O earth and aſhes *i*, what great
i Ec. 10. 22 thing dooſt thou, if for the Lords
k 1 Pet. 2. 13. ſake thou obey man *k*, when I the al-
mighty & moſt hie, who of nothing
l Col. 1. 16 Ioh. 1. 1. 2. 3 created all things *l*, ſubmitted my ſelf
humbly to man for thy ſake, and was
m Mat. 20. 28. Ph. 2. 6. 7. 8 moſt vile and contemptible *m*, that
thou by mine humility mighteſt o-
uercome that pride of thine *n*?
n Mat. 11. 29 Learne to obey, O duſt *o*; learn to
o Ec. 10. 12 Gen. 3. 19. bring downe thy ſelfe, O earth, and
ſlime *p*, and to throw downe thy ſelfe
p Gen. 2. 7 vnder all mens feet. Learne, I ſay, to
breake thy will, and humbly to ſub-
q Eph. 5. 21 1 Pet. 2. 13 mit thy ſelfe to all *q*. Wax hot againſt
thy ſelfe, and ſuffer not pride to haue
place within thee, but ſhew thy ſelfe
ſo lowly and ſimple, that al may tread
r Eſa. 10. 6. thee vnder feete like mire in the
ſtreets *r*.
What haſt thou, O vaine man, to
complaine? How canſt thou, O wic-
ked vvretch, ſpeake againe to them
which diſpraiſe thee, ſeeing ſo often-
f Math. 18. 21. 22. &c. times by offending God, thou haſt
deſerued the paines of hell *ſ*? But I
t Ro. 2. 4. 1 Pet. 1. 3 2 Pet. 3. 9 graciouſly haue ſpared thee *t*, making
no ſmall account of thy ſoule, that
thou perceiuing this my loue to thee

wards

wards, mightest alwayes shew thy selfe thankfull for my benefits *u*, and euermore being giuen to true obedience, and modestie *x*, take it patiently when thou art contemned. *y*

u Ps. 116. 12
13. 17
x 1 pe. 1. 17
y 1 pet. 2. 20. &c.

CHAP. XVI.

That we are to consider the secret iudgements of God, least we waxe proud in his gifts.

SERVANT.

O Lord, when thou thundrest foorth thy iudgements against mee, thou makest all my members shake and quake for feare, and terrifiest my minde aboue measure *a*.

a Iob. 4. 17. 18. 19

Astonished I consider that the very heauens are not cleane in thy sight. And if thou foundest folly in thine Angels, and therefore diddest not spare them, what shall become of mee? If the very starres did fall from heauen *d*, what shall I that am but ashes and dust *e* hope for? They whose vvorkes seemed commendable, haue vtterly been confounded *f*, and such as were fedde with the bread of Angels, I haue seene to bee

b Psal. 6. 1. & 38. 1. 2. &c. Iob 15. 15
c Iob 4. 18 19.
d Isa. 14. 12
e Ec. 10. 12
f Mat. 11 20. &c. Math. 25 3. &c.

delighted with the huskes that swine
g Lu.15.16 eate *g*.

So that there is none holinesse, if thou, Lord, draw back thine hand: no wisedome helpeth, if thou gouerne not *h*: no strength doth good, if thou
h 1 Cor.1 17. &c. assist not, no chastitie is sure, if thou defend not, & no custody can keepe
i psa.127.1 safe, if thou watch not *i*.

For being forsaken, alas, we drown
k Mat. 5.25 Luk.8.24 and perish *k*: but if thou care for vs, wee liue and prosper. We are of our selues fraile but strong through thee, & of our selues neither hot nor cold,
l Luk.17.5 but zealous through thee *l*.

Doubtless it is my part to conceiue most humbly and basely of my selfe: and though I seeme to haue some goodnesse, yet must I not weigh the
m Luk.18. 11.&c. 1 cor.4.7 *m* Psal.119 7.30.32. same *m*. I say, it is my part to submit my selfe to those bottomlesse iudgements of thine *n*, seeing I finde my selfe to be no better than nothing of nothing.

O weight without measure! O Sea vnpassable *o*, where I finde my selfe to
o Psa.36.6 be nothing but altogether nothing. Where is then the couert of glorie? Where is the vaine conceit of glory?
p Psa.9.16 & 115,120 All vaine glory is swallowed vp in the gulfe *p* of thy iudgements ouer

me

mee. What are all men in thy sight? Euē as clay in respect of the potter *q*. *q* Esay 29. 18.

Can hee waxe proude with vaine praises, whose mind is truly obedient to the Lord? No, though all the world should extoll him, seeing he is inferiuice to the truth: hee will not be moued *r*, with their commendations, *r* Iere. 9. 23. 24. whose trust is fixed vpon the Lord. For euen they all, who vtter his prayses, are nothing, and together with the sound of their words, shall vanish away *s*. But the truth of the Lord endureth for euer *t*. *s* Ps. 89. 48 Psa. 49. 10. *t* Esa. 40. 8. Psa. 117. 2.

Chap. XVII.

What words, and manner we should vse in desiring any thing at the hands of God.

LORD.

SOnne, in thy prayers thou must vse these words.

Lorde bee it euen so, if it please thee *a*. Lord, if it bee for the aduancement of thy glory, let it be done in thy name. Lord, if thou seest it good, and profitable for mee, grant that I may vse it to thine honor & praise: but if thou knowst it wil be *a* Iam. 4. 15 Act. 18. 21 1 cor. 4. 10 Mat. 6. 19. & 26. 39. 41.

hurtfull, O Lord remoue away this
b Iam. 4. 3. desire fro me *b*.

For euery desire which seemeth right and good in the iudgement of man, is not of the holy Spirit, and it is an hard matter to discerne rightly whether a good or an euill spirit doth prouoke thee to couet this or that, or whether thine owne spirit moue thee
c 1 Co. 2. 11 thereunto *c*. Many in the end haue beene deceiued, who seemed to be stirred vp by a good spirit.

And therefore alwayes thou must wish for that, vvhich thou wouldest haue in the feare of God, and with
d Psa. 19. 7 humblenes of mind *d*, and commit
Psal. 111. 5 the whole matter to the Lord, with a
Pro. 1. 28 meer check to thy selfe, saying on
29. this wise;

Lord, what is better for mee thou knowest, doe thou whether of both
e Mat. 8. 2 thou wilt thy selfe *e*. Giue mee what
Mar. 14. 36 thou wilt, as much as thou wilt, and when thou wilt thy selfe. Deale with mee as thou thinkest good, and as it shall please thee, and be most for thy glory. Place mee there where thou
f Psa. 31. 5 wilt thy selfe, and in all things vse me
g Psal. 116 at thy pleasure. I am in thine hand *f*,
16 turne me, loose mee euery way. Be-
Luk. 1. 38 hold, I thy seruant *g* am prepared to

all

all things, because my desire is to (& would to God I could rightly, and perfectly) serue thee, not my selfe *h*. *h* Ro. 14.8 Phil. 1.20

CHAP. XVIII.

A prayer for grace to doe the will of GOD.

SERVANT.

O Most bountiful Sauiour, extend thy fauour towards mee *a*, let it be with mee, and labour with mee, and continue vntill the end *b*. *a* Psam. 80 *b* Phi. 2. 10

Giue mee grace to wish, and couet such things *c*, as may bee gratefull to thee, and acceptable in thy sight. *c* Phi. 2. 13

Let thy wil be my wil, and let mine alwaies follow thine, and agree therewith *d*. *d* Mat. 6.10 & 26.39. 42.

Grant that I may like and mislike that vvhich thou doest *e*, and neuer like or mislike any thing, but that which thou doest either like or mislike. *e* Mar. 14.36 Iohn 4. 34. & 5.30 and 6.38

Assist me to crucifie my selfe to all worldly things *f*; and for thy sake to couet in this world to be contemned and vnknowne. *f* Gal. 6.14 Rom 6.2. 3. &c.

And aboue all things grant that I Phil. 3.8

may rest and haue peace in thee: thou art the true peace, thou alone art the quietnes of mind *g*. Without thee all things are hard and troublesom *h*. In this peace; that is, in thee alone, which art the chiefest, and euerlasting felicitie, I will sleep, and take my rest *i*, Amen.

g Phi. 4. 6
h Ioh. 14 27. & 16. 33
i Psa. 3. 5 and 4. 8.

CHAP. XIX.

That the true comfort is to be sought for in God alone.

SERVANT.

VVHatsoeuer pleasure I can wish, or imagine, I looke not for it in this life, but in the world to come *a*.

If I alone had all the pleasures that mought be, and enioyed all the delights in the world, certaine it is they would not long endure *b*.

And therefore thou canst not fully be delighted, and refreshed throughly (ô my soule) but in the Lord *c*, who comforteth the abiect *d*, and assisteth the meeke *e*.

Hope a little while, ô my Soule, hope for the promise of God, and thou shalt attaine to plentie of all good

a Rom. 8 18. 32
1 cor. 2. 9
Heb. 13. 14
b Ioh. 16 20. 20.
c 1 to. 7. 31
1 Ioh. 2. 17
1 cor. 1. 31
2 cor. 1. 3. 4
d 2 cor. 7 6
e Iam. 4 6
f Psa. 27. 4

good things in heauen. But if thou vnmeasurably desire tẽporall things, make an account of it, thou shalt forgoe eternall g.

g Luk. 16. 2. 25

Vse this world h, but desire heauen.

h 1 Ioh. 2. 15. 16. 17

No temporall thing can satisfie thee i; for thou art not created to enioy the same.

i 1 co. 7. 31 col. 3. 1. 2

Haddest thou all creatures in thine owne possession, yet wert thou not blessed: But thy felicitie consisteth in God the Creator of all k. Which is such, not as is seen & commended of the foolish fauourers of this present world, but as the good and faithfull disciples of Christ hope for, and they sometime foretaste who are spirituall and pure in heart m, whose conuersation is in heauen n. Vaine, & short is all worldly consolation: but true and blessed is the spirituall o, which the truth doth minister.

k Eccle. 1. 8. and 4. 8

l Psa. 36. 7, 8, 9. & 42. 1. &c.

m Mat. 5. 8

n Phi. 3. 9 Psal. 24. 4

o psa. 31. 19

The godly man carrieth alwayes about his comforter, euen Iesus p, whom on this wise he speaketh vnto.

p 2 Cor. 12. 2. 5

O Lord Iesu, be with me in all places, and at all times. Let this be my comfort, to lack all worldly comfort willingly q: or if at any time I lacke thy consolation, let thy will, and due

Colo. 1. 3

q Iob 6. 7

r 1 pet. 1. 7 triall of mee r, be in steede of chiefest
f Psal. 3. 4 comfort f. For thou will not alwaies
chide, neither keepe thine anger for
g Psal. 10 3. 9. euer g.

CHAP. XX.

That all our cares must be cast vpon GOD.

LORD.

a Iam. 4. 7. MY Son, let mee deale as I will with thee a: I do knowe vvhat is for thy profit. Thou conceiuest as
b psa. 94. 11 Mat. 16. 23 a man b, and in many things dooest so
2 Cor. 3. 1 thinke, as thy fleshly mind doth coũsell thee.

SERVANT. Truth Lord, thou
c Ps. 55. 22 Esa. 49. 14. 15 haste more care of me, than I can haue
d 1 pet. 5. 7 of my selfe c. For hee standeth tottering, who trusteth not whollie in thee d.

O Lord, so that my will may bee
e Luk. 1. 38. right & grounded on thee, deale with me euen as thou wilt e. For it cannot bee but good whatsoeuer thou shalt determine of me.

Wherefore whether thou wilt that
f Ro. 12. 12. 2 Cor. 6. 4 &c. I be in darknes, I praise it f, or in the light, I praise it, whether in prosperitie, I praise it, or in aduersity, I praise

that

that also *g*. *g* Psa. 34. 1

LORD. Sonne thou must be so minded, if thou deale with me: and be as willing to suffer *h*, as to reioyce; and to bee poore and needy, as rich and wealthy. *h* Iam. 1. 2 Ioh. 15. 9 and 16. 2

SERVANT. Lord, I will gladly suffer for thy sake whatsoeuer thou shalt send: yea, I will take in good part at thine hands euill as well as good, sowre as sweet, sorrow as ioy, and for all things yeeld thanks *l*. *i* Mat. 19. 27 Luk. 9. 23 *k* Phil. 4. 4. 5. Colos. 1. 11. 12 1 Thes. 5 28.

Defend mee, ô Lord, from sin, and I will feare neither death nor the deuill: and so thou forsake me not vtterly, neither blot me out of the booke of life, no misery shall dismay mee *m*. *m* Psal. 9. 5 &c.

CHAP. XXI.

That the troubles of this life are patiently to be suffered, after the example of our Sauiour Christ.

LORD.

MY Son, for thy saluatiō I came down from heauen *a*, & tooke thy miseries vpō me, not of necessity *b*, but voluntarily, to teach thee to be patient, *a* Ioh. 3. 13 and 6. 33. 28. &c. Phil. 2. 7. 8 *b* Esa. 53. 5.

tient, and to bear the miseries of this
c 1 Pet. 2. world gladly *c*, not grudgingly.
21. &c. For from the houre of my birth e-
d Esa. 55. 2 uen till my death on the crosse, there
Luk. 9. 22. neuer wanted sorrowes, which I was
e Luk. 27 to suffer *d*, I bare the want of necessa-
Math. 4. 2 rie things *e*, I heard much muttering
Luk. 9. 58 against mee *f*, I put vp many taunts
f Ioh. 7. 12 and reproches *g*, for my benefits I
g Mat. 12 receiued vnkindnes *h*, for my myra-
24 cles ill words *i*, for my ghostly coun-
Ioh. 8. 48 sell reprehension *k*.
h Esa. 5. 1. SERVANT. O my Lord, seeing
&c. thou in this life hast shewed thy selfe
Mat. 21. 3. patient (wherein especially thou ful-
33. &c. filledst the commandement of thine
i Luk. 11 heauenly father *l*) good reason is it
14. 15 that I a miserable and sinfull wretch
k Ioh. 7. 28 doe shew my selfe patient according
30. to thy will, and while thou thinkest
l Ioh. 17. 4 meete, beare the burden of mortall
Phil. 2. 8. life after thine example *m*.
m 1 Pet. 2. For although this present life seem
21. &c. burdensome, yet through thy fauour
m Mat. 11. 29. it is made the lighter, and may the
o Phi. 4. 13 more easily bee borne of weakelings
Heb. 6. 11. 12 both by thine example *n*, and of thy
& 11. 32. Saints *o*.
33. &c. Yea, much more comfortable is it
p 1 cor. 3. now, than it was in the old law, when
13. &c. both the way was hard to finde, and
few

few had a desire to seeke the celestiall kingdome *q*.

q Ro. 5. 29
1 cor. 10. 6

Then how much am I bound to thee, which hast vouchsafed to shewe both to me & to all beleiuers, a right and ready way vnto thine euerlasting kingdome *r*! For thy way is our way: & by holy patience we striue to come vnto thee, our Crowne: whom, vnlesse thou haddest gone afore *s*, and schooled vs *t*, who would care to follow? how many would abide not only behind, but a great way off also, if they had not these thy noble examples before their eyes?

r Ioh. 14. 6
s Ioh. 14. 2.
19
t Ioh. 15. 18
Ioh. 16. 32.

And hearing such cõmandements and signes, and yet are luke-warme: what would we do if we had not such a light giuen to vs to follow thee?

Chap. XXII.

Of long suffering, and who is patient indeed.

LORD.

WHat is that thou sayest my Sonne? cease to complain. Beholde how both I *a*, and other Saints *b* haue suffered: Thou hast not

a Heb. 12.
b Heb. 11.
32. &c.
Heb. 6.
12. 13.

c Hc. 12.4. not as yet reſiſted vnto bloud c.

Little is it which thou ſuffereſt, being compared with them who haue ſuffered ſo much, ſo mightily beene tempted, ſo grieuouſly afflicted, ſo many wayes tried and exerciſed d.

d Heb. 11. 34. 35. 36. 37.

And therfore call ſuch into mind as haue indured more troubles: ſo ſhalt thou more eaſily beare thine owne. And if thine ſeeme not light, looke whether impatience doe not cauſe thee to thinke ſo: but be they ſmall, be they great, indeuour thou to beare them patiently e.

e 1 Co. 6.4 Iam. 1.2.3

For the more patience thou ſhewſt, the more wiſely thou doeſt; the more fauour thou ſhalt get, the more eaſily thou ſhalt bear aduerſity, being both in mind, and cuſtome, not ſlothfully prepared hereunto f.

f Ro. 5.3.4

And ſay not, I neither can nor may ſuffer this at his hands; for hee hath iniured mee greatly, and accuſed me of thoſe things, which I neuer thought of: if any other had dealt ſo with me, I could yet haue put vp ſuch things, as I ſee might reaſonably bee put vp. I ſay, vſe not theſe ſpeeches, for they are fooliſh cogitations, ſuch as neither weigh the worthineſſe of patience, nor the reward due for the ſame,

same *g*, but respect persons rather, & iniuries receiued *h*.

g Ia.1.12
h Mat.5. 43.44.&c.

Hee is not trulie patient, that will bear but with whom he list, and what he list. But he is patient indeed that weigheth not who molesteth him, whether his better, or his equall, or his inferior, whether he be good and godly, or wicked & vngracious; and howsoeuer he be iniured, and whensoeuer, hee taketh it in good part, as sent from God, & puts it in his winnings: for the smallest thing that is beeing suffered for Gods sake, shall haue a great reward *i*.

i Mat.5.

Wherefore be thou girded *k* vnto the battel, if thou wilt haue the victorie, Vnlesse thou striue, thou shalt neuer obtaine the crowne of patience *l*. So that, if thou wilt not suffer, thou refusest to be crowned, but if thou desire to bee crowned, striue manfullie, and suffer patiently the brunt of the battell *m*. For neither quietnesse without labour, nor victory without fighting is obtained *n*.

k Eph.6.11. 12
Rom.8.18
Phil.1.12. 13.&c.
l 2. Ti.2.5
m psa.7.14 and 31.24
n 2 Ti.2.5.

SERVANT. O my Lord, grant that through thine assistance I may do that, which of my selfe me thinks I cannot do *o*. Thou knowest that otherwise I can but suffer little, & euen

o 2 cor.3.9

by

by a ſmall puffe of aduerſitie, am eaſily ouerthrowne.

p Pſal. 119. 67. 71. Rom. 5. 3. &c. Iam. 1. 2. 3

Grant that all trobles for thy name ſake may be welcome to me, and wiſhed for: for to ſuffer, & to be afflicted for thee, is very good for my ſoules health *p*, Amen.

CHAP. XXIII.

A confeſsion of mans weakeneſſe and miſery.

SERVANT.

I Will confeſſe my ſinnes and wickednes vnto thee, O Lord *a*.

a Pſa. 32. 5

Oftentimes a ſmal thing brings me downe, and troubles me. Sometime I determine to play the ſtout champion: and by & by with a light tentation I am ouerthrowne. Now and then of a ſmall thing ariſeth a grieuous tentation, and when I think I am ſafe, vnwares many times I receiue the foile.

Wherfore Lord behold mine humility and frailty which is well knowne to thee. Haue mercy on me, and

b Pſ. 61. 12

deliuer me out of this mire *b*.

This dooth vexe me at the very hart

heart, and confounds me in thy presence, when I see how fraile I am, and weake to resist affections: which albeit they draw mee not altogether to assent *e*, yet they disquiet mee greatly by their sore assaults, and make mee weary of my life, they fight so within mee.

e Ro.7.15. 16.17.24

And hereby more euidently I perceiue mine owne infirmitie, in that I see wicked cogitations do more easily inuade, than forsake me.

Oh that thou most mighty God of Israel, and louer of godly soules *d*, oh that thou wouldest beholde my paine and griefe *e*, and prosper mine endeuours.

d He. 4.15

e Psal.25. 16

Strengthen me with courage from thine holy heauens, that the olde man, euen the miserable flesh, not plainely as yet made subiect to the Spirit *f*, get not the vpper hand *g*, whom as long as wee liue in this wretched world, wee must resist *h*. I call it wretched, because therein all things are full of snares, & enemies *i*. For tentations com vpon tentations: yea, while one conflict is a making, others come on the neck of them vnlooked for *k*.

f Rom.8.5
g Ro.6.12
h Gal.5.16 17.
i Iob. 14.1 21. 1 Pet.5.8
k Iob 7.13 14

So then, can this life be loued which hath

hath so much gall therin, and is open
l Iob 5.7 to so many troubles, & miseries *l*. Or
can it be called a life, which causeth
m Iob 10. 17 so many deaths, and plagues *m*? And
yet notwithstanding all this, it is lo-
n Mat. 7.13 Luke 13 23.24 ued, and many seeke for pleasure in
the same *n*.

The world is many times dispraised
o Ioh. 2.17 because it is deceitfull, and vaine *o*:
p 1 Ioh. 5 19 and yet it is hardly forsaken, the de-
sires of the flesh beare such a sway *p*.
For in very deede some things pro-
uoke to loue, other to abhorre the
same. To loue it, the lust of the flesh
q 1 Ioh. 2. 10. & of the eies with the pride of life *q*
r Io. 19.20 Luk. 16.25 will allure; to abhor it, the paines and
euerlasting miseries to come *r* may
cause.

But, alas, vile pleasure subdueth the
minde addicted to the world: so that
to feed the senses, it thinketh it a pa-
stime, hauing neither seen, nor tasted
s Psa. 34.8 1 Cor. 2 9.10.14 the sweetnesse of the Lord *s*, nor the
inner comfort of vertue *t*.

But they, which vtterly contemne
the World, and study vnder holie
discipline to liue vnto GOD, they
both knowe the heauenly comfort
promised vnto such as forsake them-
u Lu. 9.23 Ioh. 16.33 selues *u*, and also perceiue how la-
mentably the world doth erre, and
lies

lies in the wickednesse x. x 1 Ioh.5 19

CHAP. XXIIII.

That we must repose no confidence in any creature, but in God alone.

SERVANT.

O My Soule a, trust in the Lord in all things, and aboue all things, for hee is the euerlasting rest of the godly b. a Psa.16.9. b Psal.132 14

Giue me grace, O sweet Iesu, O my God, to rest in thee aboue all things in the world; aboue all health and beautie, aboue all honour and glory, aboue all power and dignitie, aboue all knowledge and dexteritie of wit, aboue all cunning and riches, aboue all mirth and ioyfulnes, aboue all praise, all fame, all sweetnesse, all pleasure, aboue all hope, all promise, and all merit, aboue all desire, all gifts, all rewards which thou canst giue and poure out, aboue all ioy and iollitie which the mind can feele, and conceiue; finally, aboue all Angels and Archangels, aboue all the hoast of heauen, aboue all things visible & invisible, aboue all things which thou

c Mat. 10. 37. 38. 39. & 19. 27. 28. 29. Ro. 18. 35. 38. 39. 1 Ioh. 2. 15.

thou art not *c*, O my God.

For thou, my God, thou art best of all; thou alone art almightie, thou alone art plentifull, thou art most sweet, and thou art most comfortable; thou art most faire, most louely, most noble, and most glorious *d*.

d psa. 36. 5 &c. Psal. 42. 1.

In thee are, haue beene, and vvill bee euermore all good, and perfect things; and therefore both little is it, and lesse then thy selfe, whatsoeuer thou giuest mee besides thy selfe, or openest and promisest of thy selfe not seene, neither perfectly attayned.

For my minde will neuer be at quiet, not content with that is present, vntill, hauing passed ouer all gifts and worldly things, it rest in thee *e*.

e psa. 116. 7

O Christ my sweet spouse and Sauiour, ô most faithfull louer, Lord of the whole world *f*, ô that I had the wings of true libertie, that I might flie vnto thee, and rest in thee *g*!

f 1. Ti. 6. 13 Reu. 1. 15.

g Psa. 55. 6

O when shall I be mine own man, and beholde how sweet thou art, my Lord, my God *h*, when shall I winde my selfe wholly into thee in such sort, that for the intire good will I beare thee, I may not knowe my

h Psa. 34. 8

my selfe, but thee alone after an incredible manner, knowne but vnto few *i*. *i* Psa. 17. 15

Now oftentimes I sigh *k*, & beare my wretchednes with griefe, because much euills rush vpon me in this vale of miseries, the which many times trouble me, and grieue me, and ouershadow mee, and hinder me, yea they distract & withdraw, and so intangle mee, that I can haue no free accesse vnto thee, nor inioy thy louing embracements in the presence of thy blessed Saints *l*. *k* Ro. 7. 24 *l* 1 Cor. 13 12.

O my God, let my so manifold sighes & sorrowes of minde, which I feele in this world, moue thee.

O Iesus, the brightnesse of eternall glory, and comfort of the wandering soule, my mouth is with thee that can not speake, and in silence *m* doe I speake to thee. *m* Esa. 30 15

How long wil my Lord deferre his comming? Oh that he would come to me poore wretch, make me glad, and with stretched out arme deliuer me from all trouble *n*. *n* Psa. 40. 7

Come Lord Iesus, come *o*. For lacking thee, I am no day, no houre in quiet, because thou art my ioy, without whom my table is empty. *o* Reue. 22. 20. 27. Psal. 130. 5. 6. 7.

I am a caitiue, and I know not how kept in prison, and kept downe with
p Rom. 7. 23. 24 fetters *p*, & so shall be, till thou comfort me with the light of thy presence set me at liberty, & shew me a friend-
q Ro. 8. 2 ly countenance *q*.

Let others seeke in steede of thee what they will, nothing either doth or shall please mee, but thou, my GOD, my hope, and eternal salua-
r Psal. 13 and 16. tion *r*.

I will neuer bee silent, I will neuer
1 Sam. 22 cease to pray *s*, vntill thou put away
s Luk. 11 9 10. all displeasure, & speak to me againe.

LORD. Loe, because thou calleſt
Lu. 18. 17 for mee, I am come: thy teares, thy groning, thy humilitie, and heartie sorrow haue moued me so to do.

SERVANT. O my lord, throgh the desire I haue to inioy thee, I who am ready to renounce all things for thy sake *t*, haue called thee. But thou
t phi. 3. 7. 8 first diddest stirre me vp to seeke thee
u Lu. 10. 22 *u*; for which thing, O Lord, I yeelde thee humble thanks, who of thy great goodnesse, hast bestowed so singular a benefit vpon me.

Now what remaineth, but that I
w Psa. 78. 8 Psa. 119. 5. humbly submit my selfe to thee *w*, being alwaies mindfull of my sinnes,
y Psa. 119 19. and vilenesse *y*?

For

For among all things either in heauen or earth, none is like vnto thee z. Thy works are exceedingly good a, O Lord, thy iudgements are true, & all things are guided by thy prouidence b.

Wherefore praised and magnified be thou, O wisdome of the Father c; and thou my soule d, & mouth, with all creatures of the world e, extoll and glorifie him for euer.

z Pſ. 35.20 & 71.19 & 89.18 & 86.8.
a Gen. 1.31
b Pſ. 19.12
c Math. 6. 16. &c. 1 cor. 1.14 Coloſ. 2.3
d Pſa. 146. 1. 2.
e pſ. 150.6. & 148.1. &c

CHAP. XXV.

Of the continuall calling into mind the infinite bleſsings and benefits of God.

SERVANT.

O LORD open thou the eyes of my vnderſtanding a, and teach mee to liue according vnto the rules of thy law.

Grant that I may know thy will, and with great reuerence and painefulneſſe, call thy manifolde benefits beſtowed both vpon mee, and all men into minde, that ſo I may render

a Pſal. 119 18.

der due praise vnto thee for the
b Psa. 26.7 same *b*.

Albeit to say the truth, I cannot sufficiently commend thee for the
c Ecc. 18.4 least of all thy benefits *c*: yea so vnable am I to extoll thee duly for them
d Psa. 40.5 *d*, that when I consider thy liberality, I am vtterly dismaide at the greatnesse thereof.

For whatsoeuer wee haue, belonging either to the body, or the soule, outwardly, or inwardly, naturally or otherwise, they are thy benefits, and commend thy bountifulnesse, and li-
a Psal. 33 6. &c. beralitie *e*, of whom wee haue receiued all good things *f*.
1 cor. 12.8 And although some haue mo than
f Iam. 1.17 others, yet all is thine *g*, and without
g Mat. 25. 14. &c. thee, euen the least thing cannot bee attained *h*.
h Ioh. 3.27 Now if any haue receiued greater gifts, he cannot bragge of his owne merit, nor extoll himselfe aboue o-
i 1. Cor. 4. 6. 7. thers, nor despise his inferiour *i*. For by so much is a man greater & better,
k Mat. 11 29. by how much hee ascribeth lesse to himselfe *k*, and is the modester in
l Mat. 23. 11. 12 Luk. 18. 13. 14 yeelding thanks. And the more vile and vnworthy a man iudgeth himselfe the more capeable is he of greater things *l*.

Agair

pend vpon thee, to call vpon thee zealously, and patiently to expect thine heauenly comfort *c*. *c* Psa. 27.4

CHAP. XXVIII.

A prayer vnto almighty God, to haue the eyes of our vnderstanding opened.

SERVANT.

O Sweet Iesu, lighten mee with the brightnes of thine eternall light, driue all darknesse as it were, from the mansion of my soule *a*. *a* Iohn 19.

Suppresse those wandring thoughts, and breake in peeces those violent tentations. 22.

Fight thou courageously for my defence, and vanquish cruell beasts, to wit, the inticing desires of the flesh, that by thy power I may get peace, & sing out thy praises in the holy court of my soule.

Rebuke the vvindes *b*, and tempest, commaund the Sea to be quiet, bid the North wind not to rage, and there will be great calmenesse. Send thy light, & truth *c*, which may lighten the earth: for I am rude earth, *b* Mat. 8. 26. Luk. 8. 24 *c* Psa. 43. 3

good for nought, vntill thou enlightē me.

Poure out thy fauor frō aboue, repleniſh my ſoule with thine heauenly grace: & miniſter the water of godlineſſe, wherewith the vppermoſt part of the earth being watred, may bring forth good, or the beſt fruit rather.

O Lord, lift vp my mind, which is preſſed down through the waight of ſinnes, & ſtirre vp the ſame whollie to the deſire of celeſtiall things; that hauing taſted the ſweetnes of ſpirituall happineſſe, it may greatly grieuemee euen to thinke of this world *d*. Take me, or pluck me rather from all momentary pleaſure of earthly things: for no creature can either quiet, or comfort my mind *e*.

Ioine me to thee by an indiſſoluble band of good wil. For thou alone doeſt ſuffice thy friend, & without thee all other things are vaine *f*. Amen.

d Phi. 3. 8. Col. 3. 1. 2.

e Ioh. 16. 33.

2 Theſ. 2. 16. 17.

f Col. 3. 2.

CHAP. XXVIII.

That wee ought not curiouſly to enquire how other men doe liue.

THE LORD.

MY Son, be not curious, neither haue thou vaine cogitations in thy minde. What is this or that vnto thee?

thee? follow thou mee *a*. For thou needest not care what maner of folks others are, either what they doe or speake *b*.

Thou art not appointed to pleade for other men, but thou must answere for thy self *c*. Why then medlest thou with that which nothing toucheth thee?

It is I which knowe all, and see all what ouer is done vnder the coape of heauen *d*: yea, I know how it goeth with euery man, what hee thinks, what he would, & whither his counsel tendse.

And therfore commit all things to me, be thou quiet, & let troublesome people alone in their dooings. For they shall one day yeeld an account of all their deeds, and sayings, neither can they mocke me *g*.

Wish thou neither the shadowe of a great name, nor the familiaritie of manie, nor the priuate good will of men. For these things do but distract the minde sundry waies, and sepleniſh it with blacke cloudes of darknesse.

Wouldest thou diligently attend my comming, and open the doore *h* of thy mind to let me in, then would

a Io. 21. 22

b Math. 7 1. 2. &c.

c Mat. 25. 20. 21. &c 1 pe. 4. 4. 5. Gala. 6. 5. Reu. 21. 12

d Mat. 15. 2

e Psa 7. 9 Heb 4. 13. Reu. 2. 23.

f Ro. 14. 12

g Gal. 6. 7

h Cant. 5. 2 Reu. 3. 20

I gladly speak, and reueale my secrets vnto thee.

CHAP. XXX.

Wherein the true peace and profiting of the minde doth consist.

LORD.

a Io.14.27 MY Sonne, thus I haue said a: Peace I leaue with you; my peace I giue vnto you, not as the world giueth, giue I vnto you.

All men desire peace: but all men care not for those things which belong vnto the right peace b.

b Lu.19.42

c Psal. 118 130 Mat.11.29

My peace dealeth with such as are modest, and meeke in heart c. Thy peace doth consist in long suffering,

d Lu.21.19 Ro.2.7.10

which thou maiest enioy plentifully,

e Psal. 119 1.2.

if thou wilt harken vnto me, & follow my sayings e. Wherfore in all things consider what thou doest, and what thou speakest, and let this be thy

f Col. 1.10 Eph. 5.10.

chiefest care, how thou maiest please me f, and besides me, take pleasure in

g Ier.9.23. 24.

nothing g.

h Mat.17 1. &c.

Of other mens sayings & doings iudge not thou rashly h, neither intrude thy selfe into another mans charge

charge *i*: so shalt thou either little, *i* 2 Thes. 3
or very seldome be troubled. 11

For thou canst not be voide of all
trouble, liuing in this world *k*: to feele *k* Io. 16. 33
no vexation either in minde or body,
is peculiar to the Saints in Heauen,
which enioy euerlasting rest *l*. *l* Ho. 16. 29

So then, thinke not that thou hast Reu. 12. 4
found true peace, if thou feele no ad-
uersitie *m*; or that all is well, if thou *m* 1 Cor. 4.
haue none enemy; or that thou art 8. &c.
in good state, if thou enioy prosperi-
tie *n*: neither deem that thou art som- *n* 1 Thes. 5.
what, or highly in my fauour, though 2. 7.
thou remaineſt where great exercise
of religion is: yea, or tastest the
sweetnes of the same *o*. For, by these *o* Mar. 14.
things a true louer of godlines is 10. 18. 12.
not knowen, neither doth the profi- 20
ting and perfection of a man consist
in these things.

Wherein then? namely, in submit-
ting thy selfe whollie to the will of
God: and in seeking thy selfe in no-
thing *p*, be it little or much; neither *p* Rom. 12.
now nor hereafter, but alwaies both 16.
in wealth and woe keeping one man-
ner of countenance with thanksgi-
uing *q*, waying euery thing in equall *q* Phil. 4.
balance. 11. 12.

Finally, if thou shewe thy selfe so

valiant, & constant in faith, that when inward cõsolation is withdrawn, thou canst addresse thy selfe to suffer great
r Rom. 5. things r, and yet for all that refraine
3.4.5. from praising thy self vainly for thine
Iam. 1.3. holinesse & zeale s, doubtlesse thou
s Luk. 18 shalt finde the right and ready way
11. 12. vnto peace t, yea and one day behold
Rom. 11. my countenance againe with mirth,
18. 20. and ioy u.
t Isa. 42.2 And if thou once come vnto such a
u Psal. 91 passe, that thou canst fully & perfect-
14. 15. 16. ly contemne thy selfe x, knowe of a
x Phi. 4. 11 truth, that thou shalt enioy as much
12. 13. peace and quietnesse, as possibly may
Colos. 3.5. come vnto a mortall man.

CHAP. XXXI.

In praise of a quiet and free mind, with an humble petition for the attaining of the same.

SERVANT.

DOubtlesse, it is the part of a perfect man, Lord, neuer to loose the mind from the study of heauenly things; but to passe ouer the manifold cares of this world euen without care, not like a sluggard, but through the

the excellence of a free minde, cleauing to no worldly thing with an immoderate desire *a*.

O most gracious & merciful God, keepe mee, I beseech thee, from the cares of this world *b*, that I be neuer too much intangled by reason of the manifold things, which this bodie needeth, nor taken with vaine delight of that which hurts the soule; nor finally broken and ouerthrowen with sorrowes.

I say, not from those things which the vaine world doth greedily hunt after *c*, but from those miseries, which suppresse the mind of thy seruant by a common and penall curse of mortality, and so withdraw me that I cannot enter when I would into the freedome of the spirit *d*.

O my God, which art sweetnes vnspeakable, make all fleshly ioy, which withdraweth mee from the loue of eternall things, and intiseth with the beholding of (I cannot tel what) present and pleasing goodnes, make this ioy to bee grieuous and odious vnto mee *e*.

Let not flesh & bloud, ô my God, let not flesh and bloud ouercome me *f*, let not the world and the vaine-

glory

a Phil. 3. 8. Col. 3. 1. 2.
b Math. 6 25. 26. &c 1 cor. 7. 21
c 1 Ioh. 2 16
d Rom. 7 16. 17.
e Gal. 6. 14
f 1 Ioh. 2 15. 16

g Ioh. 12 32. glory thereof deceiue mee *g*; let not
Satan by his subtilties supplant me *h*.
h 1 pet. 5. 8 Giue me strength to resist *i*, pati-
i 1 pet. 5. 9 ence to indure *k*, constancy to perse-
k Eph. 3. 16 uer vnto the end *l*.
17. Grant me for the comforts of this
Ro. 12. 12. world, the most comfortable oynt-
l Ma. 24. 13 ment *m* of thine holy Spirit, and for
Reu. 2. 7. the lust of the flesh poure on mee the
m 2 Cor. 1 loue of thy name *n*. The very meate
21. and drinke, and apparell, with other
n Iam. 4. 4. things necessary for the nourishment
of the body, are euen burdensome to
o 1 Cor. 7 a feruent spirit *o*. Giue grace that I
32. 33. 34 may vse these things moderatly, and
neuer be snarled with an ouer-great
p Mat. 6. 25 desire of them *p*.

All things are not to bee reiected, for then nature would decay: againe, to couet superfluous and euery pleasant thing, thy sacred commaundements doe forbidde; for so the flesh
q Rom. 8. 8 Gal. 5. 16. would insult ouer the spirit *q*. Wherefore betweene these things let thine hand direct me, and teach me to doe nothing out of measure, Amen.

CHAP. XXXII.

That selfe loue is the cause of perdition.

LORD.

MY Sonne, thou must buy the whole, with the whole, & keepe back nothing of thy selfe *a*. For know this, selfe loue doth more hurt thee *b* than any thing besides: and according to thy loue, euery thing dooth more or lesse cleaue vnto thee. So that if thy loue be pure *c*, simple, and godly, thou shalt bee quit from the bondage of things.

Couet not that, which thou maiest not haue *d*: and haue not that which may hinder thee, and depriue thee of the liberty of mind *e*.

It is marueilous that thou dooſt not whollie commit thy selfe to me with all that thou hast, or canst desire. Vvhy dooſt thou vainely consume thy self with sorrow? Why doest thou wearie thy selfe with superfluous cares *f*? Shevv thy selfe obedient to my will, and I will see that none hurt come vnto thee *g*. But if, to attaine

a Mat. 19. 21. 28. 29 Luk. 9. 23. 24
b Mat. 7. 3. 4. 5. & 19. 22
c Ioh. 2. 17
d Ex. 20. 17 Rom. 7. 7
e Gal. 5. 16. 17.
f Psa. 42. 5. and 43. 4
g Mat. 6. 33.

profit.

profit, and to inioy thy desire, thou apply thy selfe to seeke things, and mind to change thy soile, looke neuer to be at quiet, or free from care. For in euery thing thou shalt wish some thing, and in no place looke for perfect peace.

Therefore euery thing doth good, but not euery thing which wee haue gotten, and mightily heaped together, but contemned & cut from the
b Ph.3.7.8 mind by the roots *b*: which I would not should be vnderstood of monie, and riches only, but also of the desire of honour and vaine glory, all which
i 1 Io.2.17 doe perish with the world *i*.
1 cor.7.31 The place also doth smally defend,
k Gal.5.22 if zeale of the spirit be lacking *k*, neither can that outward peace long cõ-
l Ioh.1.42 tinue *l*, if it be not grounded vpon a stayed minde: that is, vnlesse thou depend vpõ me, though thou change thy soile, thou shalt not better thy selfe. For when occasion doth arise, and is receiued, thou shalt finde not onely those things which thou didst shun, but a great deale more.

CHAP.

Chap. XXXIII.

A prayer to obtaine the puritie of minde and heauenly wisedome.

SERVANT.

STrengthen mee, O God, by the grace of thy holy spirit *a*, confirm the inner man, that my mind may vtterly be voide of all vaine cares *b*, & griefe, and I neuer drawen away with the desire of any thing bee it vile or precious, but may count both my selfe *c*, and all other things euen corruptible *d*: forasmuch, as nothing vnder the Sun continueth euer *e*, but they are all vaine, and vexations of the spirit *f*. Hee who thus thinketh, is most singularly wise.

O Lord, giue me heauenly wisedome *g*, which may teach mee to seeke *h*, and finde thee aboue all, to fauour thee *i*, and to loue thee *k*, aboue all, and to take other things as they are in themselues; according to the order of wisedome *l*. Giue mee grace both wisely to auoyde flatterers *m*, and patiently to beare my foes *n*. For neither to be moued with euery

a Eph. 2. 16
b 1 co. 7. 32
c Luk. 2. 23
d Phil. 3. 8.
e Ecc. 1. 34
1 Ioh. 2. 17
f Eccl. 2. 11. &c.
Eccl. 2. 26
Wisd. 9. 4
Iam. 1. 5
g Mat. 6. 33
h psal. 34. 8
i Ma. 22. 37.
Mar. 12. 29. 30
k Lu. 10. 27
l 1 Cor. 7
29. 30. 31
m Pr. 2. 16
& 5. 3. 4
& 9. 5.
n 1 pet. 2.
21. 23. and
1 pet. 3. 8. 9
Pro. 16. 32

h Pr. 14. 29 euery blast of words *e*, nor to listen
p Ecc. 7. 28 to the flattering Mermaid *p*, is doubt-
Pro. 6. 20 lesse a great part of wisdom; and the
&c. 24 ready way to goe forward safelie in our iourney begun.

CHAP. XXXIIII.

Against ill tongues.

LORD.

MY Son, take it not grieuously, though some conceiue, & speak
a Mat. 5. 11 amiss of thee *a*: but thinke worse of thy selfe then they do, & believe that
b Lu. 18. 13 none is more weake then thy selfe *b*.

If thou tread the secret path of vertue, thou wilt not greatly weigh flying words *c*.
c Pf. 56. 11

It is no small wisdome in aduersity
d pf. 112. 7 to be silent *d*, to turne vnto mee, and
Esa. 50. 15 not to be disturbed whatsoeuer men
Luk. 21. 19 do think. Thy peace must not depend vpon the speech of men: for thou art one manner of man still, speake they ill, or speake they well of thee: but in me, in mee, I say, true glory, and true
e Io. 16. 33 peace dooth consist *e*, the which he shall mightily enioy, who neither de-
f Mat. 10. 28 sireth to please men, nor feareth their displeasure *f*.

Of

Of vntemperate loue, and vaine feare, all vnquietnesse of minde, and distracting of the senses do arise g. g Mat. 20 21. 22

CHAP. XXXV.

How we ought to call vpon God, and to praise him in aduersitie.

SERVANT.

PRaised be thy name O Lord, for euermore, whose will it is, that I should be tried with this affliction a: which of my selfe I cannot escape, a Ia. 1. 12
but am to flie vnto thee, requiring thine assistance b, and to turne it to b Psal. 71. 2. 3
the best.

O Lord now am I in trouble, & my minde is grieuously vexed through my present misery.

And therfore, O most deare father, what shall I say? I am intrapped on euery side: deliuer me frō this houre, wherinto I doubtlesse came, that thou therby mightest purchase great praise both for bringing me so downe, and deliuering me againe c. c Psal. 22

O Lord, I beseech thee deliuer me 23. 24.
from this euill, me poore and needy d Psal. 40
soule d, knowing not whether to turn 17.
my selfe without thee.

In

In like sort, ô Lord, giue me patience now e, helpe me, ô my God, so will I not feare, beeI neuer so grieuously afflicted f.

e He. 12.1 and 10.36
f Ps. 50.11
Act. 5.41

And now in these my troubles, what shal I say? Euen thy wil be done Lord g: I haue deserued this affliction and punishment h, and therefore must of necessity beare it (God grant that patiently I may doe so) till after these stormes faire weather comes againe.

g Mat. 6.10
h Psa. 69.5

I know right wel thou canst by thy almightinesse either altogether remoue away this tentatiō or mitigate the rage therof, that I faint not vtterly as often heretofore thou hast done i, of thy great mercy towards mee, ô my God. And the more troubles suppresse me, the more sweetly shall I be refreshed with the helpe of thine almightie right hand.

i Psa. 77.1 2.5.6.&c

Chap. XXXVI.

Of calling for Gods assistance, and hope to recouer his fauour againe.

SERVANT.

My Sonne, I am that Lord euen the strengthener of men in the day of trouble a, vnto whom thou must make recourse as often as it goes

a Nah. 1.7.

goes not well with thee.

But thou feelest not my heauenlie comfort, becauſe thou turnest not thy ſelfe with ſpeed vnto prayer *b*.

For before thou makest any earnest prayer vnto mee, thou ſeekest much comfort elſe-where, and takest pleaſure in outward things; which doe thee ſmall good, vntill thou perſwade thy ſelfe indeede, that I it is who deliuer ſuch out of trouble as put their confidence in mee *c*, & [illegible] without mee no helpe is auaileable *d*, no counſell profitable *e*, no phyſicke durable *f*.

But now hauing taken courage vnto thee after ſtormes, wexe thou ſtrong againe in the light of my mercy. For I am ready, ſaith the Lord, not only to reſtore all things to their integrity, but alſo mightily to renue them *h*.

Is there any thing too hard for me? Or am I like to them which keepe not promiſe *k*? Where is thy faith? Stand conſtantly, and perſeuer: ſhew thy ſelfe a patient and valiant man, and doubt thou not, but in due time thou ſhalt finde comfort.

Wait *n*, waite, I ſay for mee, and I will come and heale thee. It is tentation

b Pſa. 50. 15 Pſa. 86. 1. 2. &c.
c Pſa 33. 8 and 27. 14 and 13. 24
d Pſa. 33. 16. 17. 18
e Iob. 5. 13
f Pſal. 23. 4.
Luk. 8. 43.
g Reue. 22. 7.
h Reu. 21. 1 2 Pet. 3. 13 Iob 9. 4. 5. 6. &c.
k 1 Kin. 8 23.
Tit. 1. 1. 2
l Mat. 24 23.
m pſ. 27. 14
1 Cor. 13.
n Pſa. 37. 3. 7. 34.

tion that troubles thee, & vaine feare which terrifies. What good doth care of future chances, but euen bring sorrow vpon sorrow o? The day hath enough with his owne griefe p. A vaine thing it is, and to no purpose, either to bee sadde or to reioyce for things to come, which perhaps will neuer come to passe.

o Mat. 6. 25. 26. & c Pro. 10. 22
p Mat. 6. 34

But man with such imaginations may be deceiued: albeit so easilie to be carried away with the tentation of the enemy, is an argument of a faint hart, & litle faith q. He weigheth not whither he illude and deceiue a man, with true things or with false; whether with the loue of present r, or feare of things to come.

q Mat. 14. 31
r Mar. 4 8. 9 Luk. 4. 6. 7

Wherefore neither be thou troubled in minde, nor feare; trust onely in me, and repose confidence in my mercy s.

s Psa. 27. 1 & 28. 7. & 34. 22. and 115. 11.

Many times thou thinkest I am far off, when indeed I am at hand t: and when thou supposest that all is gone, many times thy gaine comes rolling in u. So that all is not lost though thou sustaine aduersitie.

t Psal. 119. 151. 153
1 Cor. 10. 13
u Ia. 1. 12

According to the sense of present miseries, thou must not iudge, neither when any mischaunce happeneth

called spirituall, that with such care and study wee seeke after vile and vanishing things *u*, and so seldom call our wits together to thinke vpon the matters of saluation *x*; Yea, after a little consideration, we by & by burst out againe, and wey not our deeds any more in the balance *y*.

u Mat.9.19 Ezec. 34.2
1 Pet.5.2
x Col.3.2
y Reu.3. 17.18

Where our affections bee *z*, vvee mark not, and that all which we haue is vnpure *a*, we lament not.

z Mat.6.21
a Esa.6.46
b Ro. 3.10 11. 12 Psa.14.1.3

For euery man hath corrupted his waies, which was the cause of so great a floud in the old world *c*.

c Mat.24 37.38.39 Luk.17. 26.27.

So that the affection within, being vnpure, needs must the actions proceeding from the affections, which shewe the want of strength, be vnpure *d*. For of a pure minde the fruite of a good life doth proceede *e*.

d Math.6 22.23.and 12.33.35
e Lu.6.45

Inquiry is made, how much a man doth: but how zealously it was done, no consideration is had.

Whether he be rich, or strong, or faire, or stout; whether he can write vvell, or sing well, or play well, wee enquire: but how poore in spirit he is *f*, how patient and meeke *g*, how religious and spirituall, many will not tell.

f Math.5.3
g Mat.11.29

Nature beholdeth the outward

b Ioh. 7. 24 and 8. 15
i Iam. 2. 5. Ioh. 8. 16
k Iam. 2. 6
l Psal. 116. 7. 8. 9

parts of man *b*, Grace respecteth the inward *i*: that commonly is deceiued *k*, this hath her trust in God *l*, that she may not erre.

CHAP. XXXVIII.

That we must deny our selues, and renounce vtterly all carnal desires.

a Luk. 9. 23
b 1 Cor. 6. 9. 10
c Esa. 5. 23 2 Tim. 6. 8 9. 10.
d Iam. 1. 13. 14. 15
2 Pe. 2. 11
e 1 Ti. 1. 4
f 1 Pe. 4. 15
g Lu. 16. 25
h Psal. 2. 1. &c
i Acts 5. 38 39.
k Rom. 6. 22. 13. 14.
l Luk. 9. 2
m Mat. 16. 27. 28. 29.
n Ma 8. 34
o Ma. 10. 39

LORD.

MY Son, thou canst not come vnto perfect freedome, vnlesse thou vtterly deny thy selfe *a*. As many as are couetous *b*, as many as loue themselues *c*, as many as lust *d*, as are curious *e*, busie bodies *f*, desirous alwaies of pleasure, not of Iesus Christ *g*, attempting that which shall not abide *h*, (for whatsoeuer is not of God, will come to nought *i*) are captiues and in bondage vnto Satan *k*. Take this for all: Forsake all, and finde all *m*. Forsake thy desire *n*, and finde rest *o*. Meditate hereof continually, and when thou hast fulfilled all, thou shalt vnderstand.

SERV. O my Lord, this can not.

not be done in a day, neither is it a play for children: but therein briefly the whole perfection of a godly man is comprehended.

LORD. Sonne, change not thy mind for all that, neither be thou dismaied at the naming of perfection: but so much the more stir vp thy selfe vnto higher things *p*, and at the least in desire sigh after them. *p* Phi. 3. 13 14. 15

O that thou wert come vnto that passe that thou couldest not loue thy selfe, nor disobey mee *q*: then would I like thee well, then shouldest thou lead thy life in ioy and quietnesse *r*. *q* Rom. 12 1. 2. *r* Leu. 26. 3 4. &c. Deut. 28 1. 2. &c.

Thou hast as yet many things to be forsaken, the which vnlesse thou altogether yeeld vp to mee, looke not to attaine the end of thy desire.

I counsell thee to buy of me gold tried by the fire *s*, that thou maist be made rich, I meane celestiall wisedome, which treadeth all abiect and vile things vnder feet. *s* Reu. 3. 18

Cast away the wisedome of this world *t*, that is, cease to please, and flatter thy self after the fashion of the world *u*. *t* 1 Co. 1. 26 *u* 1 Ioh. 2 15. 16

I tell you, the most vile things must bee bought with precious things *x*, and such as are of greatest account *x* Mat. 13 44. 45. 46

among men. For the true wisedom of God, which dooth not arrogate much to it selfe *y*, nor desireth to bee greatly accounted of in this world *z*, which many commend in wordes *a*, but dissent therefrom in deeds *b*, seemeth but a vile *c*, and base thing, and therefore is not thought vpon vvel nigh: and yet for all that it is the pretious treasure *d*, and the pearle hidden fro many.

y 1. cor. 13 14.
z Mat. 12 29.
a Math. 7 22, 23
b Mat. 23. 3
c 1 Cor. 1 20, 21
d Mat. 13 44. 45. 46

Chap. XXXIX.

The mutability of mans hart, and of thinking vpon God, in and afore all things.

LORD.

MY Sonne, beliefe not the affection, which mooueth thee at this time, for speedilie it vvill change.

For so long as thou liuest, thou shalt be subiect to mutabilitie, euen perforce: and be now merry, now sad, now quiet, now troubled, now zealous, now colde; now earnest, now retchlesse; now graue, & by and by light of behauiour.

Notwithstanding, the wise man rightly

rightly instructed in the spirit, standing fast vpon these mutable things, not regarding what hee feeleth in himselfe, or on what side the wind of instabilitie doth blowe, but how hee may bring his purpose to a right and blessed end *b*.

b Psa. 16.8

For so it falleth out, that one and the same man may abide vnmooued *c*, among so manifold euents, if the single eye of his minde bee directed continually vpon me.

c Psa. 112. 6.7.8.

And the more pure the eye of his mind is *d*, the more constantly doth he abide in the midst of stormes *e*. But many haue this sight of theirs troubled, so that easily they looke vpon euery pleasure obiected: and hardly can one be found without all blemish of selfe loue *f*.

d Mat. 6. 22.23.
e Act. 5. 41
f 1 Cor. 13 4. & 2 cor. 12.14.15

So came the Iewes vnto Martha, and Marie being at Bethania, not for Iesus sake onely, but that they might see Lazarus *g*.

g Ioh. 11.9

Therfore the eye of the mind must be purged *h*, that it may bee simple, and right, and cast vpon mee, altogether, notwithstanding the manifold diuersitie of things which come betweene.

h Mat. 6. 22.

CHAP. XL.

That it is a pleasure aboue all pleasures, to loue God aboue all, and in all things.

SERVANT.

a 1 cor. 15 28. BEhold, my God, and all things *a*. What will I more? what more happie thing can I wish for? O sauourie and sweet word! but to him vvhich loueth the vvord, not the vvorld, nor the things in the world

b 1 Ioh. 2. 15 16. 17 *b*.

My God, and all things. To him that vnderstandeth, I haue said sufficient: and to repeate the same oftentimes, is a delight vnto him that loueth *c*.

c Rom. 8 31. 32. &c. d Psa. 104. 29. 30 e Psa. 16. 8. 9 f Rom. 8 35. 36. &c. Phi. 4. 11 &c. g Phi. 2. 13 h Eph. 5. 20

For if thou be present *d*, all things bring ioy: if thou be absent, what can make merry?

Thou makest the mind quiet; and thou bringest much peace, and the ioy of heart *e*.

Through thee we think well of all things *f*: and through thee *g* in all things *h* wee praise thee. Without thee nothing can like vs long; and that

that euery thing may be grateful and good, thou must blesse it with thy fauor, and season it with the sauce of thy wisedome.

What is not sauoury to him, to whom thou art sauoury *i*? Againe, what can please him, to whom thou art not pleasant? *i* Psa. 34.8

But the vvise of this world *k*, and such as sauor of the flesh *l*, lack thine heauenly wisedome: for in the flesh is death *m*, and much vanitie in the world *n*. *k* Ro.1.22 1 cor.1.19 20.&c. *l* Rom.8.5 *m* Ro.8.6 *n* 1 Cor.1, 20.

But they are wise indeed, who follow thee in contemning the world, & in mortifying the flesh: because they are translated from vanity vnto verity & from the flesh to the spirit *o*. These relish God: and these refer all things created, vnto the laude and prayse of the Creator *p*. *o* Rom.8.5 *p* Ps.69.34 and 149.1 2. &c.

But ods there is, and great ods too between the sauour of the Creator *q*, and of the creature *r*, of eternity, and of time, of light vncreate, and of light vnlightened. *q* Ro.8.5.6 *r* 1 Ioh.2 15.16.17

O light euerlasting *s*, which passest all lights that are made, shine thou vpon mee, and pierce, purge, comfort, and lighten with thy brightnes euen all the inward parts of my *s* Ioh.1.4.9

ſoule: reuiue my ſpirit with all the powers thereof, that I may cleaue vnto thee with a ſong of exceeding ioy.

Oh, when will that bleſſed houre come, alwaies to be wiſhed, wherein
t 1 Cor.15 28. thou wilt ſo fill me with thy preſence, that thou wilt be all in all to me *t*, vn-
u Ioh.16. 22 till when my ioy doubtleſſe will not be perfect *u*.

y Phi.1.23 As yet the old man *x*, to my great
x Ga.6.14 griefe *y*, not yet wholly crucified *z*,
a Col.3.6 nor yet dead *a*, is within me. As yet
b Gal.5.17 the fleſh luſteth againſt the ſpirit *b*, it
c Iam.4.1. fighteth within mee *c*, and diſquiets the kingdome of the ſoule.

But thou who ruleſt the raging of
d Pſa.82.9 the ſea *d*, and ſtilleſt the waues there-
Mat.8.26 of when they doe ariſe, ſcatter the
Luk.8.24. people that delight in warre *e*, bring
e pſ.68.30 them downe by thy mighty power. Extend thy mightineſſe, and make thy right hand to be knowne.

f Pſa.31.1 For in thee, O Lord, is mine whole
g Pſ.56.11 truſt *f*, mine only refuge is in thee *g*.

CHAP.

CHAP. XLI.

That this life is neuer free from tentation.

LORD.

LOoke not in this world to bee without troubles my Sonne *a*, but while thou liuest, thou shalt stand in need of spirituall armour *b*. Thou liuest among enemies on the right hand, and on the left, thou art assaulted *c*. And therfore vnlesse thou take the shield of faith *d*, and the sword of the Spirit, which is the word of God, thou canst not long be without some grieuous wound.

Furthermore, vnlesse thou fasten thy mind vpon me with a pure affection, to suffer all things for my sake *f*, thou canst neither sustain the heat of persecution, nor obtain the crowne of eternall life *g*. Wherefore thou must ouerpasse all things like a man *h*, and shewe a courage howsoeuer things fall out. For to him which ouercommeth is Manna giuen *i*: but for him who sleepeth, is misery prepared.

Now if thou seeke rest in this life *l*,

a Iob 7.1
b 2 cor.10 4. 5 Eph.6. 10. 11. &c.
c 2 co.6.7. Mat.10.16
d Eph.6.16
e Eph.6.17
f 2. Cor.6 4. &c. Eph.6.10 Iam. 1.2.3
g 2 Ti.3.7 Reu.7.3 14.15. &c.
h ps.31.24 1 co.16.13
i Reu.3.17
k Ma.25.10 11.12.13
l Iob 16.53

m He.4.11 how vvilt thou enter into eternall
n He.10.39 rest m?
o Io.14.27 Then prepare thy self, not to peace,
and 16.33 but vnto patience n, and seeke for
p 1 Th.5.23 quietnesse not on earth, but in hea-
2 Th.3.16 uen, not amōg men, nor in the world,
Phi.4.7. but in God alone p.
q Rom.8 Thou oughtest to indure all things
35.36. &c. for Gods sake q, euen labours, griefs,
1 cor.13.7 tentations, afflictions, troubles, need,
r 1 Cor.6 sicknes, injuries, euill reports, repre-
4.5. &c. hensions, oppressions, infamie, cor-
Phil.4.11. rection, contempt r.
12. &c. For these things inuite, as it vvere,
s 2 Tim.2 vnto vertue; these try the young sol-
3.5 diours of Iesus Christ s; these bring
t 2 Tim.4. to the crowne of blisse t. To such a
7.8 man I will giue for his small pains an
1 Pet.5.4 eternall reward, and for temporall
u Mat.5. shame, glory without end u.
10.11. Thinkest thou alwaies to haue pro-
x Acts.5.4 sperity at thine owne desire? Looke
He.11.8.17 not for it. Mine old saints & seruants
y 1 cor.6.4 could neuer haue it, but they were
He.11.32. faine to suffer much trouble x, mani-
33.&c. fold tentations y, miserable ends z,
z Mat.14.10 which they indured patiently a, tru-
He.11.37. sting rather vpon God, than vpō man
a Heb.7.13 b, & counting the afflictions of this
b Psa.56.11 present time, not worthy that glory
c Ro.8.18 which was to come c.

Now

Now wouldst thou haue that out of hand, which so many with teares, and long troubles could hardly attaine? Hope therefore in the Lord *d*, bee strong, & giue not ouer disloyally, but valiantly imploy both thy body, and life for the glory of God *e*. I will in the end most bountifully reward thee *f*, and in thy trouble assist thee *g*.

d Ps.27.14 and 31.24
1 cor.13.16
e Ro.8.35. 36.&c.
f Reu.2.7. Mat.5.12
g ps.91.1.2

CHAP. XLII.

Against the vaine iudgement of men.

LORD.

CAst thy burthen constantly vpon the Lord *a* my Sonne, and feare not the iudgement of man *b*, so long as thy cõscience doth not condemne thee *c*.

a ps.55.32
b 1 Cor.4.3.45
c 2 co.1.12

It is expedient, and a blessed thing to suffer on such wise *d*: neither is it hard for an humble minde *e*, and man that trusteth in the Lord, so to doe *f*.

d Mat.5.10
e Mat.1.29
30
f 2 Cor.6 4.5.&c. Phil.2.13

Many men say many things, and therefore little regard should be giuen to them: and to please all it is impossible *g*.

g Mat.6.24

And although Paul indeuoured

h 1 Cor. 4. 12.13.&c
i 1 co. 9. 22
k 1 cor. 4. 3
l 1 co. 9. 22
m 1 cor. 3 12. 13.
n 1 cor. 4. 5
o Col. 1. 24 1 cor. 4. 12
1 Pet. 2. 20 21. &c.
p Act. 15. 13. 14. and 26. 2 3. 4. &c.
q 1 cor. 9. 12 Phil. 1. 12 13. 14
r Sir. 10. 11 s psal. 27. 1 and 56. 4
t Ro. 14. 10 2 cor. 5. 10
u 1 Pet. 2 19. 20.

to please all men *h*, and make himselfe all things to all men *i*, yet passed hee little to be iudged of man *k*.

Hee did as much as lay in him to profite and salue others *l*, but for all that he could not stay the slanderous tongues of the wicked *m*; and therefore committed hee his whole cause vnto the Lord *n*, who knew all, and against the slaunderous and backbiting speeches of the vngodly hee defended himselfe with patience and long suffering *o*.

Notwithstanding sometime he answered againe *p*, least the weakelings through his silence should be offended.

Why then feareſt thou the sentence of a mortall man, who being aliue to day, may be dead to morrow *q*?

Feare God, and thou wilt not feare man *r*.

What hurt do any mans words and iniuries to thee? Nay, himselfe hee hurteth rather; and shall not escape the iudgement of God, whosoeuer he be *s*.

Haue thou God alwayes before thine eyes, & contend not with quarrelling words. And though now thou bee without cause defamed *t*, take it

not

not grieuously, neither by impatiency diminish thy reward *u*, but rather cast the eyes of thy mind vpon me in heauen, who both can deliuer thee from all infamy, and iniury of men *x*, and will reward euery one according to his workes *y*.

u Mat. 5.12

x Ps. 30.15

y Rom. 2.6 Reu. 22.12

CHAP. XLIII.

That wee must wholly resigne our selues vnto God, if we mind to attain vnto the freedom of mind.

(˙.˙)

LORD.

MY Son, if thou forsake thy selfe *a*, thou shalt finde me.

a Lu. 9.23.

See thou challenge nothing to thy selfe, nor haue nothing proper, and alwaies thou wilt gaine *b*. For as soon as thou yeeldest vp thy selfe whollie without reuocation, thou shalt be endued with most excellent rewards *c*.

b Math. 18 29.

c Luke 19 19.20 Mat. 10. 28.29.30.

SERV. Lord, how oft shall I yeeld vp, and wherein shall I forsake my selfe?

LORD. Alwaies, & euery houre; both in smal and great matters, I except

cept nothing: my desire is to haue
d Math. 13 44.45.46 thee renounce all things *d*. For how canst thou be mine, & I thine, vnlesse
e Mat. 26 39.42. Luk. 22 42 both inwardly and outwardly thou haue left, and lost thine owne will *e*?
Ioh. 4. 34 Mat. 9. 10. And thus the sooner thou doest, the better thou shalt speed: and the more throughly and sincerely, the more thou shalt please me, and profit
f Mat. 24 33. 9. 44 and 25. 11 12. &c. thy selfe *f*.
g Luk 9. 59. 60. 61 Some there be, which giue ouer themselues, but it is with some exceptions *g*. They doe not fully depend on God, & therefore they studie how to prouide for themselues.
h Math. 23 20. 21 Others at the first renounce themselues wholly: but afterward when tribulation or persecution commeth *h*, they fall away, and so do no good at all.
i 1 Co. 13. 13 k Lu. 9. 23. l Ro. 12. 1. m Mat. 16 24. &c. Mark. 8 34 Luke, 9. 22 and 16. 24 These men shall neuer aspire either vnto the true libertie of the mind, or to the most comfortable benefit of my familiarity *i*, vnlesse they wholly renounce *k*, & daily sacrifice themselues *l*, without which none either can, or shall enioy the fauour of God.
n Mat. 1. 29 I haue said oftentimes, and now I say againe: Forsake, yeeld vp thy selfe *m*, and thou shalt enioy the sound quietnesse of minde *n*. Giue &c.

the

the whole for the whole, cal back nothing, keepe backe nothing o. Abide vnfainedly, and faithfully in me, and thou shalt haue mee, the freedome of mind, & deliuerance from darknes p.

Wherfore, let this be thy study, let this be thy prayer, wish continually that thou maiest euen nakedly follow naked Iesus q, & dy to thy selfe r, to liue eternally with me s. Then shal both vaine imaginations t, and vile affections u, and superfluous cogitations x depart away: then both immoderate feare shall vade y, and intemperate loue consume away z.

o Luk. 18 22. 23. &c.
p Mat. 25 35. &c.
q Luk. 9. 23
r Rom. 6. 6
s 2 Tim. 2 11. 12
t Psal. 1. 1
u Mat. 6. 22. 23
x 1 Cor. 7. 31. 32.
y 1 Co. 4. 18
z 1 Io. 2. 17

Chap. XLIIII.

Of the right vse of outward things, and that we should fly vnto God when we are afflicted.

LORD.

MY Sonne, thou must haue a speciall care, that thy mind be single and pure a, in euery place, in euerie action, in all thy businesse: also, that all things serue thee, and not thou them b; also that thou be not a slaue, and bondman to thine owne actions c, but a master, a ruler, a free man, an Hebrue translated

a Mat. 6. 22. 23
b Mat. 6. 24
c Gal. 5. 1.

ted into the lot & liberty of the sons
d Gal. 4.3. of God *d*, whose eyes are turned frō
7.9. worldly *e*, and cast vpon heauenlie
Gal. 5.13 things *f*, who looke vpon temporall
e col. 3.1.2 things with the left, but with the
f right eye vpon eternall, who will not
be brought vnder the power of any
g 1 co. 6.12 thing *g*, but make all things to serue
1 Ioh. 2.15 to good purpose, according to the
1 co. 10.33 order of almighty God the Creator
h psal. 8.6 *h*, who hath done nothing (of all that
7.8 he did) in vaine *i*.
i Ge. 1.31. Furthermore, if in thy trouble thou
wilt not sticke vnto outward things,
nor with a carnall eye behold the
things that are seene and heard: but
with Moses in all thine affaires enter
by and by into the tabernacle of the
k Ex. 27.9 Lord *k*, doubtlesse thou shalt receiue
Num. 7.89 answere sometime, and returne in-
structed in things both present and
to come.

For it was Moses wont in matters
of controuersie, and difficult things,
to go into the Tabernacle, and to be
rid from the wickednesse of men hee
l Ex. 33.13 vsed prayer *l*, & the calling for Gods
assistance. So oughtest thou to enter
into the priuate closet of thine heart
m Mat. 6.9 *m*, and there most earnestly to call
vpon GOD.

For

For we *n* read that Ioshua, and the rest of the Israelites were therefore deceiued of the Gibeonites, because they counselled not with the mouth of the Lord, but gaue light credit to their faire tale. *n* Ios. 9. 14

CHAP. XLV.

That man should not be too importunate in his matters.

LORD.

SOnne, cast thy burden vpon mee *a*, and in due time I will grant thy requeſt. *a* Psa. 55. 22.

Look vpon my cõmandements, & thou shalt find great profit thereby *b*. *b* Deu. 6. 3. 4. &c. and 12. 28 Psa. 85. 8

SERVANT. O my Lord, I willingly refer my vvhole cause to thee *c*, for I finde that all my cares doe nought preuaile. *c* Mat. 25 26. &c. 1 Pet. 5. 7

Oh that I were not so carefull of worldly things, but could euen out of hand vnfainedly obey thee *d*. *d* Luk. 5. 11. 28

LORD. My sonne, many times a man desires a thing, which afterwarde hee mislikes when he hath it once: Because the desires of one thing doe not long endure, but force you

you to couet after ſundry and diuerſe.

Wherefore it is no ſmall thing for a man in ſmalleſt thinges to forſake himſelfe, and he that wil goe forward
e Lu.9.23 and 14.26 33. indeed, muſt vtterly deny himſelfe *e*, for he who ſo doth: is moſt at liberty and ſafe.

f Re.12.9 10.&c. But the old ſerpent *f*, an vtter enemy to good mē *g*, ceaſeth at no time
g Mat.13 24.25.&c. from tempting *h*, but night and day layeth ſnares to entrap, & ouerthrow
l 1 Tim.6. 9. 10 the ſimple.

1 Pe.5.8.9 Mat.26.41 Wherefore watch and pray *l*, that ye enter not into tentation.

Chap. XLVI.

That man hath nothing which good is, of himſelfe, neither that he ſhould glory of any thing.

SERVANT.

a Pſa.8.4 LOrd, what is man that thou art mindfull of him *a*? and the ſon of man, that thou viſiteſt him? What
b Ro.11.6 Ephe.2.8 hath he deſerued *b*, that thou ſhouldſt regard him?

cpſ.144.3 *d* Ro.9.20 O Lord, I may not complaine, if thou doe reiect me *d*: neither reaſon with thee, if thou denie my requeſts.

But

But thus may I truely both thinke with my self, and say; Lord, I am nothing, I haue no goodnes of my self *e*, but naked came I out of my mothers wombe *f*, and naked shall I returne thither.

e 2 cor. 3. 5
1 cor. 4. 7
f Iob 1. 21
Eccl. 5. 14.
1 Tim. 6. 7

If thou assistme not, and inwardly instruct me, I faint vtterly, & becom dissolute *g*.

g Ps. 51. 10 11. &c.

But thou, Lord, alwaies art one, and abidest the same for euermore *h*, thou art alwaies good *i*, righteous *k*, and holy *l*; for thou doest all things well, righteously, purely, and vvith wisedome *m*.

h ps. 102. 12
Esa. 44. 6
i Psal. 5. 4
k Deu. 32. 4
l 1 pe. 1. 15
m Psa. 134 1. 2. &c.

But I, alas, am more prone to come rather backward then forward: I cõtinue not euermore at one stay *n*, because I am subiect to alteration, like the time.

n Iob 14 1. 2.

Notwithstanding, if thou reach forth thy helping hand, I shall speedily be comforted *o*, for thou without mans aide canst assist, and so strengthen mee, that my countenance no more shall alter and change diuersly, and my mind shall be fixed and waite vpon thee alone.

o Psal. 16. 8
p Ps. 104. 2

Therefore did I know, while either I couet the zeale of the spirit, or am driuen by some occasion to seeke thee

thee (for there is none that can comfort me) how to contemne the comfort of this world *q*, doubtles I should both hope well of thy fauor, & looke with ioyfulnes sometime for the gift of thy consolation *r*. Finally, if it fall out well with me, at any time, it is of thy goodnesse *s*. I am but vanitie in thy sight *t*, of none account *u*, mortall *x*, and fraile *y*.

q 1 Ioh. 2. 15. 16.
r Ioh. 16 22
s Iam. 1. 17
t Ps. 39. 11
u Psa. 144 3. 14
x Ps. 89. 48 and 49. 10 11. 12.
y Io. 14. 22.

Whereof then do I boast? Or why couet I to be had in admiration? Euen of nothing *z*, but that is vanitie. Doubtlesse, a most pestilent & vaine thing ambition is, it both draweth man away from the true glory, and spoiles him vtterly of Gods eternall fauour *a*.

z Ier. 9. 23 Iam. 2. 11.
a Iam. 4. 6 Eccl. 10. 7

For while man pleaseth himselfe, he displeaseth thee *b*: while he seeketh the praise of men *c*, he leeseth the true vertues of the mind.

b Luk. 18 6. 14.
c Ioh. 5. 54 and 12. 43

But the true glory & true reioycing is, for a man to glory not of himselfe, but of thee *d*: and to reioyce of thy name, not of his vertue, or any thing besides, but onely for thy sake.

d Iere. 9. 23. 28 2 Cor. 2. 17. 18

Wherefore praised bee thy Name, not mine, extolled be thy works, not mine: let thy holy name bee magnified *e*, let me haue no praise at all.

e Psal. 96. 1 2. 3. &c.

I will euermore glory in thy praise *f*, of my selfe I wil not, except it be of mine infirmities *g*.

f psl.106.47
g 2.co.11.3

Let the Iewes receiue honour one of another *h*, I will seeke that which commeth of God alone.

2 cor.12.5
h Ioh.5.44

All the glory, the credit, the estimation of this world, if it be compared vvith that euerlasting glory of thine *i*, vvhat is it but meere vanitie, and foolishnes *k*?

i Reu.21. 23.24.25 26.
k Eccle.10 7.9.12.&c.

Wherefore, O my truth *l*, my mercy, my God, O blessed Trinitie, to thee be praise *m*, and honour, & glory, and power for euermore, Amen.

l Psal.25.2
m Reu.5.13 and 7.12. 1 Ti.1.17 2 Ti.4.18

Chap. XLVII.

That the praise of this world is to be contemned.

LORD.

BE not thou troubled my Sonne, though thou see others extolled, and esteemed, and thy selfe despised, and contemned *a*.

a Iam.1.3.

Cast the eyes of thy minde vpon mee, and I warrant thee, thou vvilt brooke thy contempt well enough.

b Mat.9.29

SERV. O Lord wee are blind and

c Gen. 6. 5. and alas, eafily feduced with vanity *c*. If I looke wel into my felfe, I am not hurt of any thing, fo that I haue no
d Dan. 9. 14 cauſe to complain of thee at all *d*. But for that I haue both many times and grieuouſly offended thee, all thy creatures doe rightly arme themſelues a-
e Gene. 3 17. 18 gainſt me *e*.

Therefore praiſe and honour, and glory belongeth to thee, but to mee ſhame and contempt *f*.

f Da. 9. 7. 8. And except I frame my ſelfe pati-
g pſ. 123. 2 ently to beare the contempt and de-
1 Pet. 2. 21 ſpight of all men *g*, I ſhall neuer attain
h Mat. 11. 29 either a quiet mind *h*, the light of thy
i 2 Tim. 2. 11. 12. Spirit, or thine euerlaſting ſocietie *i*.

CHAP. XLVIII.

That we muſt not reſt or depend vpon man.

LORD.

MY Sonne, if thou for amity and friendſhip ſake, repoſe any con-
a Iob 14. 27 Ioh. 16. 33 fidence in man, neuer looke to bee quiet and at reſt *a*. But if thou betake
b pſ. 118. 8. 9 thy ſelfe vnto the immortall and e-
c pſ. 146. 3. 4 uerlaſting truth *b*, at the departure of
d Pſ. 147. 2 thy friend, thine heart will not bee troubled.

On

On me should thy loue be grounded, and for my sake ought euery good man to be loued *c*, & the more dearely.

c 1 Pet. 3. 8 9

Without me friendship cannot last, neither is it true and pure loue, which I couple not together.

1 Pet. 4. 8. 1 The. 3. 2 1 Ioh. 2. 17

So mortified shouldest thou bee from these affections, that as touching thy selfe, thou shouldest seeme to be without all comfort *d*.

18.

d Mat. 10. 35 1 cor. 7. 31

So much the nigher is man to God, as hee is farther from the comfort of this world: and so much the more highly doth he ascend vp to God, as the more deepely he descendeth into, and despiseth himselfe *e*.

e Phil. 2. 5. 6. 7. &c.

But hee who arrogates any good thing to himselfe, letteth the fauor of God from dwelling within him.

For the holy Spirit doth alwaies seeke a meeke and humble mind *f*.

f 1 Pet. 5. 6 Esa. 66. 2

Couldest thou once bring thy selfe vnto nothing, and renounce the loue of this world *g*, surely I would come, and poure vpon thee most singular benefits. But while thou lookest vpō creatures, thou losest the sight of the Creator *h*.

g 1 Ioh. 2. 15. Ioh. 12. 25

h Iam. 4. 4

Learne in all things to master thy selfe for thy Makers sake, so shalt thou

thou attaine vnto the knowledge of God.

i Mat. 10 37. and 21 1. 2. &c. Euen the vilest thing loued, and looked vpon vndiscreetly, doth defile a man, and hinder him from happinesse.

Chap. XLIX.

Against vain & worldly knowledge.

LORD.

MY Son, be not thou carried away with the faire and subtile speech of man. For the kingdome of God is not in word, but in power *a*.

a 1 co. 4. 10

Liften to my words, for they inflame the minde *b*, lighten the vnderstanding *c*, set men on fire *d*, & bring the true comfort *e*.

b ps. 119. 97
c Psa. 119 130. 105
Psa. 19. 7. 8
d Ie. 23. 29
e psa. 19. 8. and 119 50. 111

Reade nothing with a minde to seeme the more learned onely, or wise: but to mortifie thy sinnes. For this will more profit thee, than the knowledge of many obscure & hard questions *f*.

f 1 cor. 3. 3

Though thou haue read much, yet at the last thou must be fain to come to one principle *g*.

g Lu. 10. 42

I onely teach men wisedome, and

I (not men) giue vnderstanding to the simple *h*: so that they, whom I speake vnto, doe easily prooue wise, and profit much in the spirit.

h Pro. 1.4. and 2.6. Mat. 11.26

Woe to them who seeke manie things of man, and neglect the way to serue me *i*.

i Mat. 23 23.24.&c.

The time will com, when the Master of masters, the Lord of Angels, euen I shall appeare, to take an account of all men, and to examine the conscience of euery one *k*: then will I search Ierusalem with lights *l*, and discouer those things which lay hid in darknes *m*, at what time tongues shall cease, and knowledge doe no good *n*.

k Mat. 25 19.20.&c. *l* Zep. 1.12 *m* 1 co. 4.5 *n* 1 cor. 13 8.

I euen I doe so lift vp the humbled minde, that in a moment it shall conceiue more knowledge of the eternall truth *o*, then any man by tenne yeares studie can attaine vnto.

o Mat. 10 19. 20 Mar. 13.10 Luke 21 14. 15

I teach neither inglingly to dispute, nor diuersitie of opinions to distract, nor ambitiously to get fame, nor contentiously to obtaine victorie, by force of argument.

p Mat. 5.3. 4. &c. *q* Lu. 9. 23 *r* Mat. 6. 35 *s* Ioh. 8.

I teach how to despise the world *p*: to loath things present *q*; to seeke & sauour eternall *r*, to flie vaine glory *s*: to suffer iniuries *t*: to trust in mee *u*;

t Mat. 5. 44.45. *u* Io. 14. 12

x Ioh. 14 14. *y* Mat. 10 37. without mee to couet nothing *x*, and to loue mee highly and zealously aboue all *y*.

z Mar. 13 11. *a* Ma 19 27. *b* Mat. 13 10. 11. Mar 4. 11. *c* Ioh. 5 36 *d* 2 Cor. 3. 14. 15 *e* Ioh. 8. 6 7. 8 *f* Reu. 2. 23 *g* Mat. 26 34, 35. *h* Phi. 2. 13 *i* 1 Cor. 12 4, 5. &c.

For by louing mee, some haue so profited in heauenly things, that to the admiratiō of men they haue spoken *z*, and haue gotten more by forsaking all *a*, then by any study. But to some I speake common, to other speciall things, to some I comfortably appeare in outward signes and figures, to others my secrets appeare as clearely as the light *b*. The Scriptures indeed speake one and the same thing *c*, yet teach they not all men alike *d*: but I teach truth in the inwarde parts *e*. I search the hart *f*, and I knowe the thoughts that pricke forward to well doing *h*, and giue to euery man that which is needfull *i*.

Chap. L.

That wee should not couet after earthlie and outward things.

LORD.

a 2 Cor. 2 3, 2 MY Son, remember that thou be ignorant of many things *a*, and that thou esteeme thy selfe but for a dead man in this world, euen for him

him to whom the whole world is crucified *b*. Thou must ouerpass much as though thou heardest not; and thinke alwaies on that which belongs to thy peace *c*.

b Gal. 6. 14.

c Luke 3. 9 42.

Better is it to turne from those things which mislike thee, and to let euery man haue his owne saying, then to contend with brawling words *d*.

d Rom. 13 13

If thou bee at a good poynt with God, and haue his iudgement alwaies in thy minde *e*, thou shalt the more easily beare, if thou bee ouercome.

e Eccl. 18 23.

SERV. O Lord, to what passe are wee come? Behold, if wee lose a temporall thing, we lament, for a little profit we run and labor, yea though it be all the night long, but the losse of our soules we vtterly forget *f*. That which little, if any thing at all, profits, wee seeke after, but that which is most necessary *g*, we vtterly neglect, so gladly doth man addict him wholie vnto outward things, and without speedie repentance vvelter in the same *h*.

f Mat. 26 26

Luke 9. 25

g Luke 10. 41. 42

h 1 Ioh. 2 13

CHAP. LI.

That euery man is not to be credited, and that by words wee easily offend.

SERVANT.

O Lord help me now in this trouble: for vain is the help of man *a*.

How often haue I beene deceiued where I lookt for faith? Againe there I haue found it, where I lookt for none. So vaine is the truſt in men *b*: but in thee, ô God alone the ſaluation of the righteous doth conſiſt *c*.

Wee thanke thee *d*, ô Lord, our God, for all whatſoeuer betideth vs miſerable and weake ones, which are eaſily deceiued and changed with a little.

What man is he that ſo wiſely and circumſpectly behaues himſelfe in all things that he is neuer deceiued, nor commeth into danger *e*?

Yea, he who truſteth in the Lord *f*, and ſerueth him with a ſimple mind, doth not ſo eaſily and ſoone offend: & though he fall ſomtime into troubles, and perils, yet either ſpeedilie he

a Pſ. 60. 11
b Pſal. 108 12
c pſ. 37. 39.
d 1 Theſ. 13. 2. 2 Thc. 5. 13
e Iam. 3. 2
f pſ. 125. 1

he eſcapeth, or is ſtrengthned, ſo that he can indure them. For thou Lord continueſt with them vnto the end who put their truſt in thee *g*.

Hard it is, yea doubtleſſe it is very hard to finde ſuch faithfull friends as will ſtick by vs in all extremities: but thou Lord, thou onely art faithfull *h* in all things, neither is any like vnto thee *i*.

Oh how wiſe was that good ſoule, that ſaid, My minde is rooted, and built in Chriſt *k*! were I at that ſtay, my mind ſo eaſily would not be troubled with worldly feare *l*, neither ſhould the darts of bitter words *m* diſquiet me.

But vvho can foreſee all things? Who can auoide miſeries to come? Now, if things though foreſeen, hurt many times, how much more grieuouſly will things nothing foreſeene annoy?

But alas, wretch that I am, why haue I not better looked to my ſelf? Either, why ſo lightly haue I put confidence in others? Hereby we declare our ſelues to be men, and that fraile men too *n*, albeit many vnrightly account, and flatteringly doe call vs Angels.

g Pſal. 31. 24

h Deu. 22. 4.

i Deut. 32. 39

k col. 2. 6. 7

l Pſal. 56. 4. 12

m Pſal. 64

n Iam. 5. 8

whom ſhall I credit, Lord, whom? but only thee, who art the very truth, and canſt neither deceiue, nor be deceiued o.

o Ioh. 14. 9
Rom. 3. 4

For all men doubtleſſe be lyers p, and weake, and vnconſtant, and fraile, eſpecially in words q, that raſhly hand ouer head, euery thing may not bee credited, whatſoeuer colour of truth it beare.

p Pſal. 115 11.
Rom. 3. 4
q Iam. 3. 2
Eccl. 14. 1. and 25. 8.

Therefore not without great cauſe and wiſdome thou diddeſt forewarne to beware of men r, and foretell, that a mans enemies ſhould bee thoſe of his houſholde ſ, and ſay that ſuch are not to be believed, who ſay t, Lo here he is, or there he is.

r Mat. 10. 17
ſ Mica. 7. 6
Mat. 10. 36
t Mat. 24 34
Mar. 13. 21.

This haue I learned to my loſſe, GOD grant I may proue the more wiſe, not fooliſh thereby.

Play the wiſe man, ſaid one, play the wiſe man, & that I tell you, keepe to your ſelfe. Which thing I did thinking none ſhould haue vnderſtood the ſame: but afterward, hee that willed me to be ſilent, could not keepe it ſecret himſelfe, but foorthwith bewrayed himſelfe, and betrayed me.

From ſuch tatlers, and vndiſcreet men, ô Lord, deliuer mee u, that I may neither fall into their hands,

u Pſal. 120 2. 3.

nor

nor follow their kind of dealing. Let my mouth vtter continually the truth *x*, and remooue away farre fro mee a diſſembling tongue *y*. For my part is not to doe that to another, which I would not haue done to my ſelfe *z*.

x Pro. 8. 7
y Pſ. 34. 13
z Mat. 7. 12
Luk. 6. 31
Tob. 4. 15

Oh how good is it, and what quietnes doth it bring to ſay nothing of others, nor to believe euery thing, to ſpeak little, to open our ſelues but to few, to ſeeke after thee, which knoweſt our mindes *a*, not to be caried about with euery blaſt of words: but to couet, that all, both inward, and outward things may be finiſhed and brought about according to thy will and commaundement *b*.

a Ro. 8. 27. Ioh. 2. 23
b Iam. 1. 18. 19. &c.

Oh, how neceſſary to the keeping ſtill of Gods fauour is it, to ſhun the pompe of this world, not to couet thoſe things which are wonderfull in ſight *c*, but to follow, and with all diligence to purſue that which may bring vs both to amendment of life, and to zeale of godlineſſe *d*.

c 1 Ia. 16. 25
d Tit. 6. 11
2 Ti. 2. 22.
Tit. 2. 12

How many hath vertue knowne, and ouer haſtilie commended endamaged: Againe, to how many hath the ſame done good, beeing vſed in ſilence *e*, in this miſerable life,

e Eſa. 30. 15

which is altogether counted a tenta-
f Iob. 7. 1 &c. tion and misery *f*.

CHAP. LII.

That wee ought to repose our confidence in the Lord, when wee are pierced with the darts of slandering tongues.

LORD.

MY Sonne, shew thy selfe constant, and trust in mee. For
a psl. 112. 78 what be words *a*, but words? which flie about the ayre, yet hurt not so much as a stone?

If thou art faulty, amend thy selfe, if not guilty of any crime, studie to suffer the slaunder patiently for Gods
b Mat. 5. 11 sake *b*. At the least bear with ill words sometime, though as yet thou canst beare no great blowes.

Why doe such trifling things disquiet thee, but onely because thou art carnall as yet, and hast more regard
c Mat. 16 26 Luk. 12. 4 of men *c*, then is meet?

For because thou feareſt to be contemned, thou wilt not bee reprehended for thy faultes; but seekest the shadowes of excuses. But looke thou more earnestly into thy selfe, and

thou

thou shalt see that both the world, & a vain care to please men *d*, doth liue within thee.

d Gal. 1. 10

For by shunning to be corrected & blamed for thine offences, thou giuest most euident arguments, that thou art not truely modest, and that neither thou art rightly dead to the world, nor the world to thee *e*.

e Gal. 6. 14 Rom. 6. 3.

But listen thou vnto my words, and thou wilt not passe vpon the words, yea of ten thousand men *f*.

f Psal. 3 6

What if all the worst wordes that may be inuented were spoken against thee? they could not hurt thee one iot, if thou wouldest beare *g*, and esteeme them but as motes. For they cannot pluck so much as an haire frō thine head *h*.

g Mat. 5. 22

h 2 Sam. 14. 11.

But he who is either weak of courage, or wicked of conuersation, is easily moued with euill words. But he that trusteth in mee, and dependeth not vpon his owne iudgement, is voide of this worldly and fleshlie feare *i*.

Mat. 10. 30. Act. 27. 35

i Psal. 56. 3. 5. 11

For I both iudge and know all secrets *k*, I know what and how euery thing is done *l*, I know both who offereth, and who suffereth iniurie. This proceedeth from me & through

k 1 cor. 5. 5 Reu. 2. 23

l Heb. 4. 12. 13

m Amos 3.6. Mat. 10 16. 18. &c. n Lu. 2. 35. o 2 cor. 5 10, Ioh. 5. 29 p pl. 116. 11 q Ro. 2. 2. and 3. 4. r pſa. 36. 6 ſ pſa. 19. 9 and 67. 40

may permiſſion m, that the thoughts of many harts may be opened n.

I will iudge both the guilty, & the guiltleſſe o; but firſt it is my mind to trie them both by a ſecret iudgement.

The witneſſe of man deceiueth p, many times; but my iudgement is true q, & ſhall neuer be ouerthrowen. But that commonly is hidden, and knowen but of a fewe r, yet for all that it neuer doth, or can erre ſ, albeit in the iudgement of fooles it ſeeme ſcarſe indifferent.

t Mat. 7. 1. 2. Ro. 2. 1. 2. 3 1. co. 4. 3. 4 u Pſal. 9. 1. 4. 5. &c.

Therfore it is good to appeale vnto mee in euery iudgement, and not to follow priuate affection t.

The righteous man is neuer moued u, by any croſſe that God dooth ſend, neither doth hee either greatlie way ſlanderous reports, nor vainely reioyce when hee is excuſed by other men.

x Pſal. 7. 9 Reu. 2. 23 y Ro. 2. 11 z Pet. 1. 7 z Luk. 16. 15.

For hee conſidereth that I am he who ſearch the harts, & the reins x, and iudge not according to the outward perſon, or appearance y. For that commonly I condemne z, which in the iudgement of man, is commended.

SERV. O Lord God, who art a righteous Iudge, ſtrong and pati-

ent:

ent, knowing the frailty and wickednes of men, be thou my strength, and confidence *a*: For mine owne conscience will not serue mee *b*: thou knowst that which I know not. Therefore my part was to humble my selfe when I was reproued, and to take it patiently *c*: which I haue not shown: forgiue me *d*, O Lord of thy mercie, and so blesse me, that hereafter I may shew my selfe more patient. For thy singular mercie *e* dooth more serue to the attainement of pardon, than the opinion of mine owne righteousnes to the defence of my secret conscience. And albeit I thinke my selfe cleare from sinne, yet am I not thereby iustified *f*. For without thy mercy no man can be saued *g*.

a Psa. 7. 1 and 16. 2
b 1 Cor. 4. 3. 4.
c Prou. 13. 16. & 15. 5.
d Mat. 6. 12.
e Rom. 3. 2.
f 1 cor. 4. 4.
g psa. 143. 2.

CHAP. LIII.

That for the attainement of euerlasting life all manner of trouble must be indured.

LORD.

MY son, let neither trouble breake thee, nor aduersity sustained for my sake, throw thee down, but com-

fort

fort and confirme thy selfe in all ex-
a 1 cor. 10 13 tremities with my promise *a*, who am able inough to giue thee most ample
b Iam. 1.17 and infinite rewards *b*.

Reue. 2. 10. 23 26 Long thou shalt not labour here in this world *c*, neither be afflicted al-
Reue. 3. 5 waies. Hope a while longer *d*, and
c He. 10. 7 thou shalt see a speedy dispatch of all
d Reu. 3. 11 euils, and the time will shortly come when there shall be neither troubles
e Reu. 6. 7. 17 and 21. 4 nor tumults any more *e*. Little is it and short, whatsoeuer by time commeth to an end.

Wherefore goe to, as thou dost, labour faithfully in my Vineyard, and
f Mat. 10. 8 Reu. 13. 12 I will be thy reward *f*. Write thou, meditate, sing, sigh, keepe silence, pray, suffer aduersitie, with courageous heart: For doubtless euerlasting felicity deserueth al these,
g Ro. 8. 18. yea and greater conflicts *g*.

One day, God knowes how soon, quietnes will come, & then shal there be neither day, neither night, as now there is, but light perpetuall without end, brightnes infinite without com-
h Esa. 60 26. 20. Reu. 21. 23 and 22. 5 prehension, peace which neuer shall decay, and quietnes which euermore shall last *h*. Then thou wilt not say:
i Ro. 7. 24 O that I were deliuered from the body of this death *i*, neither cry out on

this

this wise *k*? Woe is me that I dwel so long in this world! For then both death shall be destroyed *l*, and saluation shall appeare which neuer shall haue end *m*, there no anguish *n* but blessed ioy, and sweet and vertuous company shall be.

Oh, diddest thou behold the euerlasting crownes *o*, or the glory wherwith they, who in this world vvere contemned *p*, and thought not worthy to liue, do triumph withal, doubtlesse thou woul lest forthwith debase thy selfe euen to the ground, and desire rather to bee in subiection to all men, then to rule but one: thou wouldest not couet many merry daues in this world *q*, but reioyce in suffering troubles for the name of God *r*, and think it great gaine to be contemned among men.

Now, if thou couldest brook these things, and let them sinke into thy minde, thou wouldest not once complaine *s*. For are not all troubles to be sustained for eternall life sake *t*? or is it so small a thing to get or to forgoe the kingdome of heauen *u*?

Lift vp thine eyes, man, vnto heauen: beholde with mee how all my Saints who haue past the sharpe con-

k Psal. 120 5. 6.
l Hos. 13. 14
m 1 co. 15 55
n Reu. 20. 6. 14.
o Iam. 1. 12 Reu. 2. 10.
p 1 cor. 4. 10 Heb. 11. 33 34. 35.
q phi. 1. 23
r Act. 5. 42
s Ro. 12. 12 2 co. 6. 4. 5 Iam. 1. 2. 3
t Ro. 8. 18
35. 36.
u Mat. 6. 26

x Mat. 25. 22. 23. 24. Luk. 16. 25 y Reu. 7. 14 15. 16. 17 and 21. 4 23. 24. 24.

flicts of the world, reioice now x how they now see comfort, how they bee where they would be, how they rest and shall euer rest with mee in the kingdome of my Father y.

CHAP. LIIII.

Of the happinesse of the life to come, and of the miseries of this present world.

SERVANT.

a Reu. 21 10. 11. 12 &c. b Esa. 49 and 60. 19 20. Reu. 7. 15 and 21. 25 c Psa. 43. 3. Phi. 3. 7. 8

O Most blessed mansion of the eternall City a, ô most bright day of euerlastingnesse, the which is neuer obscured by any night b, but alwaies inlightened with the most glorious truth. A day of continuall ioy, of continuall quietnes, and happie state of perpetuitie.

Oh that that day had once appeared c, and that this world had once an end.

d Heb. 12. 13 e 1. Cor. 13. 12 f 1 Pe. 2. 11 Heb. 11. 13

That day doubtlesse shineth to the Saints in perpetuall cleerenesse, but yet a far off d, and as it were darklie e, because they be Pilgrimes in this world f as yet.

The Citizens of heauen they see the

the ioyfulnesse of this day: but the banished children of Eue do sigh, because the day of this life, both short, and euill *f*, is full of troubles, and disquietnesse *g*, full of griefe & anguish, where man defileth himselfe with so many sins, intangleth himselfe with so many euils, is troubled vvith so many feares, busied with so manie cares, with much curiosity distracted, enwrapped with much vanity, enclosed about with such errors, consumed with such labour, oppressed with tentations, weakned with pleasures, and vexed with pouerty *h*.

Oh when shal these manifold troubles haue an end? When shall I bee deliuered from this miserable seruitude of sinne? O Lord, when shall I think but only vpon thee? when shal I reioyce my fill in thee *i*? when shall I without all manner let, without all griefe either of minde, or bodie *k*, enioy true libertie, and peace on all sides be found: peace peace, I meane continuall, and trusty, peace within and peace without, and peace on all sides without disturbance *l*.

O good Iesus, when shall I behold thee face to face: vvhen shall I contemplate the glory of thy kingdom? when

f Gen. 47. 9.
g Psa. 39. 5
Gene. 3. 16. 17
Ephe. 6. 11. 12.
2 Tim. 2. 3. 4. 5
h 2 cor. 11. 23. 24. 25. &c.
i psa. 16. 11.
k Rom. 7. 23. 24
Phil. 1. 23
l Reu. 21. 4.
and 22. 3. 4. 5.

when wilt thou be all in all *m* to me?
m 1 cor. 15 28. or when shall I be with thee in thy kingdome, which thou hast prepared for thy beloued from the foundations of the world *n*?
n Mat. 25. 34 I am left here euen succourlesse as a
1 cor. 2. 9 banished man in the land of mine e-
o Eph. 6. 10 11. 12. nemies, where continuall warre is *o*,
1. pe. 5. 8. 9 and much misery *p*. O giue me com-
p Ge. 47. 9 fort in my banishment, & ioy in my trouble, in as much as with all the desire of minde I sigh and long for
q ps. 27. 13 and 42. 1. 2 thee *q*. For all the comfort which this world doth minister, is euen burden-
r Gal. 6. 14 some to me *r*.
s Phil. 1. 23 To enioy thee is all my desire *s*, yet can I not apprehend thee. I wish to abide in heauenly things, yet earth-
t Wisd. 9 14. 15 ly and vnmortified affections *t* keepe me downe. In minde I would subdue all things, yet against my will I am
u Rom. 7. 19. 23. compelled to serue the flesh *u*. Thus, vnhappy man that I am, I fight with my selfe, and am grieuous to my selfe whilest my spirit soareth vpward, and
x Rom. 8. 5 and 7. 23 my flesh bendeth downeward *x*. Oh
y Gal. 5. 17 what discomfort feele I inwardly *y*, when meditating of heauenly things I am assaulted suddenly euen with a swarme of carnall cogitations?

Wherefore, O my God, forsake me

not

not, neither cast mee away in thy displeasure z Oh scatter with the brightnesse of thy lightening all the imaginations which the enemy doth cast in, shoot forth thine arrowes and dispersse them *a*. Call home my senses vnto thee; make mee to forget all worldly things, and to throwe away and contemn the cogitations of wickednesse.

z Psa. 27. 9

a psa. 144. 6

O succor me, eternall verity *b*, that no worldly vanitie may carry me away! ô come celestiall sweetnes, that all vncleannesse may auoide at thy comming *c*.

b Psa. 43. 3 Ioh. 14. 6.

c psa. 68 1. 2

This also I am to craue at thy hands, that it would please thee mercifully to pardon, and forgiue mee, though I haue other things in my minde when I pray, besides thee: For to say the truth, I am wont greatly to be distracted, and many times there am I not, where bodily I sit, or stand, but whither my cogitations cary me. Verily there I am where my cogitation is. Where my thoughts are commonly, there is that I loue. And that which either I loue naturally, or customably doe like, comes easily into my mind.

This made thee, ô truth *d*, to say

d Ioh. 14. 6

Where

Where your treasure is, there will
e Mat.6.21 your hearts bee. If I loue heauen, I will gladly think on heauenly things; if the world, in prosperity I am iocund, and pensiue in aduersity; if the flesh, mine imaginations are fleshly; f Rom.8.5 if the Spirit, to thinke on spirituall things will be my delight. For whatsoeuer I loue, I gladly both speak of and heare of, and thinke thereof earnestly when I am at home.

Wherefore vndoubtedly hee is an
g Mat.19 27.28.29. Luk.5. 11. and 9.25 happy man, who for thy sake, ô Lord doth forsake al things g, offer violéce to nature h, & crucifie his carnall affections i through the zeale of the spirit, that his cõscience being at quiet k, he may offer vnto thee the sacrifice of deuout prayer, and be meet to be admitted into the company of angels l, all earthly things being excluded m both inwardly & without.

h Mat.11 12
i col.3.4.5 Gal.6.14
k Heb.9.14
l He.10.34
m Rom.6 35.36 1 Cor.9 24.25

Chap. LV.

Of the desire of eternall life, and of the good things promised to such as fight.

LORD.

MY sonne, seeing thou perceiuest thy selfe to bee indued from aboue, with a desire of

of eternall happineſſe, and coueteſt to goe from the tabernacle of thy body *a*, thereby to beholde the brightneſſe of my glory without ſhadow of turning *b*, open thy minde, and receiue with greedineſſe this holy inſpiration.

Giue high thanks *c* vnto almightie God for dealing ſo graciouſly with thee, for viſiting thee ſo mercifullie, for ſtirring thee vp ſo zealouſlie, for helping thee ſo mightily, that of thine owne weight thou ſal not down vnto earthly things *d*.

Neither ſhalt thou attaine thereuntо by thine owne endeuours & cogitations, but by the meer grace and fauour of God *e*: and as in all other vertues thou ſhouldeſt goe forward, ſo eſpecially increaſe in modeſty, prepare thy ſelfe vnto battels to come *f*, and endeuour to cleaue to mee with all thy ſtrength *g*, and to ſerue me alwayes with a burning affection.

My ſonne, the fire burneth manie times, yet neuer dooth the flame aſcend without ſmoake *h*: ſo diuerſe burne with deſire of heauenly things and yet are they not free from the tentations of carnall affections: and therefore for the onely glory of God they

a 2 cor. 5 1. 2
2 Pet. 1. 13 14.
b Ia. 1. 17
c Eph. 5. 20
1 The. 1. 2
1 The. 5. 18
d Wiſd. 9 14. 15.
e Rom. 5 10. 21
Phil 4. 13.
f Lu. 9. 23.
1 Tim. 6 11. 12
2 Tim. 2. 2
g Deu 6. 5
Mat. 22. 37
Mark. 12. 29. 30.
Luk. 10. 7
h Ecc. 1. 2
i Math. 13 20. 21

k Iohn 6 26. 27. and 12.5.6 they craue not those things *k* the patient bearing whereof they desire so earnestly at his hands.

Such also many times is your desire, which for all that you pretend to be most sincere. But that is not pure and perfect, which any way seeketh *l* Math. 6 24. 25. after priuate commoditie *l*.

Craue not that which may bring 1 cor. 13.5 either profit or pleasure to thy selfe, *m* Math. 6. 9. 10. and 26. 39 42. but what is acceptable in my sight *m*, and for the aduancement of my glorie. For if thou haue a right iudgement, thou wilt preferre and follow Luk. 22. 42 my decree before thy desire, yea or whatsoeuer may be desired.

I know thy desire, & I haue heard thy often gronings. Thou wouldest presently enioy the glorious free- *n* Phi. 1. 23 dome of the sonnes of God *n*. Presently thou art delighted with the euerlasting house & celestiall country *o* Reu. 21. 4 repleniſhed with all ioy *o*. But that *p* Eph. 6. 10 houre is not yet come, and the time 1 pe. 5. 8 9 is yet otherwise, euen a time of war *p*, *q* Gene. 3 17. 18. 19 of labour *q*, and of triall *r*. Thou wi- *r* Iob 7. 1. 2 shest that once thou haddest attained *s* Act. 14 22 the chiefe felicitie *s*: but yet thou canst not haue the same.

s Phi. 1. 23 I am he, saith the Lord, whom thou must looke for, vntill the kingdom of God

God do come. Yet longer thou must be tried in the world, and exercised in many things *t*. Sometime I knowe thou shalt be comforted, but not fully and continually. Wherfore shew thy selfe constant and valiant, both in dooing, and also in suffering things contrary vnto nature *u*.

Thou must put on the new man *x*, and change thy conditions. And many times thou must both doe those thinges which thou wouldest not *y*, and omit that which thou vvouldest doe *z*.

Others in their dealings shall prosper, but thou shalt not *a*, the sayings of other men shal be heard, thine shal be contemned *b*. Other men shal obtain their sutes quietly, but thou shalt suffer the repulse *c*: others with mighty commendations shal be extolled, but no word shall be made of thee *d*, other men shall be preferred vnto hie offices, but they shal iudge thee to be good for nothing *e*. For these causes thy nature will be troubled somtime, and suffer great conflicts: but much good shalt thou get thereby, bearing it in silence *f*.

By these and such like, the faithfull seruaunt of the Lord is tried often times,

t Eccl. 2. 1. 2. 5.
u Dan. 10.
x Ep. 4. 24. Eph. 3. 13.
y Rom. 6. 4 col. 3. 9. 10
z Mat. 11. 12 Rom. 7
a Psal. 73 16. 19.
b Mat. 10 1. 2. &c.
c Psa. 12. 2 12. 17. &c.
d Iohn 15. 18. 19
e 1 co. 1. 28
f Esa. 30. 13
Lu. 21. 19.

times whether hee can denie, and breake himselfe of his owne will in all things *g*.

g Luk. 9. 23. 24

And surely thou hast most need to be mortified therein; namely, to see & to suffer those thinges which naturally thou canst not brook, especially when things, in thy iudgement, absurd and hurtfull, are inioyned thee *h*. Wherein, forasmuch as thou darest not resist the higher power, whereunto thou art subiect, it seemeth hard in thine opinion to obey the commaundement of another, and not to follow thine owne mind.

h Math. 26 39. 42 Lu. 22. 42 Ioh. 5. 34 and 5. 30 Iob 6. 38 Eph. 6. 6.

But consider thou, my sonne, what commoditie, and what an ample reward will shortly follow these labors of thine, & doubtlesse thou wilt be so far from sustaining them grieuously, that most sweet, and great comfort thou wilt take of thy patience *k*.

i Ro 14. 11 Phil. 2. 10. Rom. 13. 1 2 Pet. 2. 13. 14. *k* 1 co. 13. 7 Act. 5. 40

For in steede of thy momentanie will, which gladly thou hast renounced, thou shalt haue an euerlasting will in the heauens *l*. There whatsoeuer thou wouldest haue, or canst wish for, thou shalt find *m*. There abundance of all good things thou shalt haue, without feare of losing them. There thy will together with mee shall neuer

45

l Ioh. 17. 14 1 Ioh. 2. 17 *m* 1 cor. 2. 9. 10

uer couet after any outward or priuate thing *o*. No man there shal resist thee, no man complaine of thee, no man trouble thee any manner of way, but what thou canst desire shall be present, and satisfie the desire of thy minde aboundantly *p*.

There will I render glory for reproach sustained *q*, the garment of gladnes *r* for heauinesse, for the lowest roome, a kingly throne for euermore *s*. There the fruit of obedience shall appeare *t*, the labour of repentance shall reioyce *u*, & humble obedience shal gloriously be crowned *x*.

Wherefore, doe thou modestly obey all men *y*, and neuer care who speakes or commandeth, but giue thine earnest endeuour to take it in good worth, whatsoeuer is spoken, & faithfully to fulfill that whatsoeuer is required at thine hands, howsoeuer it be, either by word or signe, yea whosoeuer, be he thy better, or thy equal, or thy inferiour that would haue it done.

Let other men seeke other things, let others glory in what they will, and be commended of the world euen to the skies: but do thou reioyce whē thou art reproched *z*, when thou dost execute

o Ioh. 17 24.
p Reu. 7. 14 15. 16. 17 & 21. 4. 23
q Wisd. 5. 1. 2 &c.
r Esa. 61. 4
s Mat. 25. 34
t Re. 22. 14
u Ioh. 3. 5.
x Ezec. 18 21 22
y 2 Tim. 2 11. 12. Col. 3. 4 1 Pet. 2 13.
z Mat. 5. 11. 12 Act. 5. 41 Gal. 6. 4.

y 1 cor. 1. 3 execute my will y, and promote my glory, and let this be thine onely desire, that God may be magnified alwaies in thee, whether it be by life or z Phi. 1. 20 by death z.

Chap. LVI.

How a man oppressed with troubles ought to yeeld himselfe to the Lords will.

SERVANT.

a Psal. 114 Oeternall God, & heauenly Father, I yeelde thee immortall
Ma. 19. 26. thanks, for that thou dooſt vvhat
b Deu. 32 thou wilt a, and wilt nothing but that
4. is good b.
Mat. 19. 17 Let me thy ſeruant reioyce in thee,
c 1 co. 1. 31 c, not either in my ſelfe, or in any o-
d Ier. 9. 23 ther thing d. For thou alone art the
e 2 Sam. true comfort, thou art my hope and
22. 2. 3 my crowne, thou Lord art my ioy
Pſal. 18. 2 and mine honour e. Of thee I haue
and 145 whatſoeuer I haue, and that not for
f Pſal. 50 any merits at all of mine. Thine are
10. 11. 12. all things f, which thou haſt either
g Ia. 1. 17 giuen g, or made h. I poore ſoule,
h Pſa. 136. worne out with labors euen from my
5. 6. &c. youth, am grieued in minde i, and
i pſa. 88. 3 that in ſuch wiſe, that ſometime I burſt

burst forth into teares, and am greatly out of quiet for the euils vvhich hang ouer mine head.

O Lord, I long after the comfort of peace: it is the peace of thy children, who are fed with the light of thy consolation *l* that I require. *l* Psal. 119

If thou giue peace, if thou fill mee with ioy *m*, my hart shall reioyce exceedingly, & deuoutly sound out thy praises *n*: but if (as many times thou doost) thou hidest thy face *o*, I shall not be able to runne the way of thy commaundements *p*, but rather falling on my knees I shall smite my breast *q*, because it goeth not with me as earst it did, when thy lantern lightening mee from aboue, I was vnder the shadow of thy wings *r* protected against euils that rushed vppon mee *s*. 130 *m* Luk. 15. 22. 23 *n* Psa. 149 1. 2. &c. *o* ps. 119. 32 *p* Lu. 8. 13 *q* Psa. 17. 8 *r* Psa. 11 3. 4. &c. *s* ps. 55. 2. 3

O righteous Father alwaies to bee praysed, the houre is now come *t*, wherein I thy seruaunt must be tryed. O most louing Father, meete is it that I suffer somewhat for thy sake *u*, at this time. O Father euermore to bee worshipped, the houre is now come which from euerlasting thou diddest know would come, wherein I for a little time must outwardly so *t* Ioh. 12. 23. & 1. 17 *u* Mat. 5. 10

die, that inwardly I may liue with thee for euermore; for a little while be contented to perish, as it were in mans opinion, and be afflicted with griefe & aduersity, that hereafter in the morning of the new light *x*, I may rise again with thee, and be glorified in the heauens *y*. O most holy Father, such was thy decree, such is thy pleasure, and that which thou cõmandedst *z*, is come to passe.

x Es.65.17 Reu.12.1 *y* Ioh.17 14. *z* Ioh.16 2.20.

For this benefite thou bestowest vpon thy friend, that albeit for thy sake he must suffer affliction *a* in this world, yet is it but when, & of whom, and as thou wilt giue leaue. For in the world nothing commeth to pass either without thy counsell *b*, without thy prouidence, or without cause why.

a 1 pet.2.14 1 Pet.2.21 *b* Mat.6 26.27. Math.10 28.29.30 1 cor.12.6

And assuredly it is good for me, O Lord, that I haue been afflicted, that I may learn thy statutes *c*, and cast off all pride & arrogancy of minde.

c Psal.119 71.76 *d* Psa.41. 23.24. and 69.29 *e* Ro.11.33 *f* Psa.73. 2.3.&c. 1.Pet.4.17

It is good for me that I am put to shame, that I may seek comfort from thee rather then of men *d*. Thereby also doe I learne to stand in feare of thine vnsearchable iudgements, who punishest the Righteous as well as the Wicked *f*, and yet none of them

with-

without equitie and iuſtice *g*. g Pſa. 99. 4 & 119. 75

I thanke thee, O Lord, for not ſparing to afflict me with euils, with bitter paines, griefe and anguiſh both within and without. None is there of all vnder heauen that can comfort me in this miſery, none I ſay is there but thou alone my God, & my Lord who art the celeſtial curer of ſoules *h*, who both woundeſt & makeſt whole againe *i*, bringeſt downe to the graue and raiſeſt vp *k*. h Pſ. 147. 3 Mat. 9. 21. 22. 29. 33. i Deut. 32. 39 k 1 Sa. 2. 6 Tob. 13. 2

Thy correction is vpon me, thy rod teacheth me wiſdome *l*. Lo, moſt louing Father, I ſubmit my ſelfe to the rod of thy diſcipline *m*. Strike both my back & my necke too, that I may turne mine vntowardlineſſe after thy will. Make me, O Lord, thine humble and godly diſciple, as thou haſt right well accuſtomed to doe, that I may euen wholly obey euery commandement of thine *n*. To thee and to thy correction I commend both my ſelfe and all mine, for better it is to be puniſhed heere, then hereafter *o*. l Pr. 29. 15 m Mat. 26. 34. 42 n Pſ. 119. 71 o Eſa. 55. 6. Gal. 6. 9. 10.

Thou knoweſt all, & euery thing, yea the moſt ſecret cogitation in the heart of man, thou knoweſt *p*. Thou knowſt what ſhal be afore it come to paſſe *q*, neither haſt thou neede to p Heb. 4. 13 q Ro. 11. 2

be informed or admonished of those things which are done in the world. Thou knowest wherein I may profit best, & what good aduersitie will do to the scouring off, as it were, the rust of wickednesse *r*. And therefore vse me euen as thou wilt *s*, and reiect me not for my wicked life *t*, which none knoweth so well as thou, yea to say the truth, none knoweth it but thou alone *u*.

O Lord, grant me to knowe those things that I should know *x*, to loue that is to bee loued *y*, to praise that which pleaseth thee, to make account of such as thou hast in price, and finally to mislike that which thou dost loath.

Suffer me not either to iudge after the sight of the outward eyes *z*, or to giue sentence according to the hearing of mine vnskilfull eares, but with right iudgement to discerne betweene things both visible and spirituall *a*, and afore all things euermore to seeke after the pleasure of thine heauenly will. For commonly the senses of men in iudging *b* are deceiued, and the friends of this world by louing onely visible things *c*, are deceiued also.

r Wis. 3.6
1 Pet. 1.7
s Lu. 22.42
t Lu. 8.13
u Ioh. 3, 24, 25
x Ioh. 17.3
y Deu. 6.5. Mat. 22.37
z Deu. 1.17 1 Sa. 16.7. Sirac 42.1 Iob 10.4
a 1 Cor. 2 10 11. &c
b 1 Cor. 2. 7. 8. Iam. 2. 2, 3
c Ioh. 2. 15 16, 17

Is

Is a man so much the better as he is greater in the opinion of man *d*? The deceitfull in praising the deceitfull: the vaine man in extolling the vaine, the blind in commending the blind: the weake in magnifying the weake, deceiueth him: & by praising vainely, hee doth verily shame him *e*. For in truth such is a man, and no more, as thou esteemest him to bee, as one *f* said right well.

d Luk. 16 19.20

e Ioh. 5.44 Ioh. 22.43

f *Francis the Minorite.*

CHAP. LVII.

That we are to exercise our selues with baser workes, when we cannot doe the best.

LORD.

MY Sonne, thou canst not alwaies abide in the most earnest & ardent study of vertue, nor continue in the highest degree of heauenly contemplatiō: but of force through originall corruption *a*, thou art made sometime to come downe vnto inferiour things, & to beare the burthen of this mortall life *b* though vnwillingly & with grief. For as long as thou carriest about a mortall body,

a Gen. 3 16.17.&c. Rom. 7. 14 15.&c.

b Wisd. 9 5.13

thou shalt feele the weight and heauinesse of the same *c*.

c Wisi. 9. 15

Therefore in the flesh thou must often groane vnder the burthen of flesh *d*, because thou canst not alwaies without intermission continue in the study of spirituall things, and heauenly contemplations.

d Ro. 7. 24

Here then it is behouefull to make recourse vnto base & outward works, to refresh thy selfe in good deeds, and vvith a strong faith to wait *e*, till I come from on high to visit thee, and to suffer with patience thine exile *f*, and hunger of mind, vntill I see thee againe *g*, and deliuer thee from all troubles *h*.

e Mat. 24 46. 47. Heb. 11. 13. 14. 15 Gen. 47. 9 Psa. 19. 54 *g* 1 Co. 15 51. &c. *h* Reue. 21

For I will make thee to forget thy paines, and to inioy fully the inner quietnes *i*. Yea I will open vnto thee the field of the holy Scriptures, that with a ioyfull minde thou mayest begin to trauerse the way of my cõmandements *k*, and breake into these words *l*, The afflictions of this present time, are not worthy the glorie which shall be shewed vpon vs.

i Ioh. 16 22 *k* psl. 119. 32 *l* Ro. 8, 18

CHAP.

CHAP. LVIII.

That man should thinke himselfe to deserue no comfort at Gods hand, but condemnation.

SERVANT.

O Lord, I am not worthy thy cõfort, or any spirituall consolation *a*. And therefore thou dost right well *b*, when thou forsakest me poore wretch, and leauest me without comfort.

a 1 Cor. 15 9. 10
b Psa. 115 79

For though I should poure out euen a sea of teares, yet could I not deserue any cõfort at thine hand. That which I deserue bee stripes, and punishment; because I haue so often so grieuously offended thee, and in so many things so greatly sinned *c*. So that were the matter duly considered *d*, I am not worthy the least of all thy comforts.

c Luk. 15 18. 21
d Psal. 69 5. 13. 16.

And yet, O gracious and mercifull God, who wilt not that thy vvorkes should perish *e*, to declare the riches of thy goodnesse vpon the vessels of thy mercy, thou doost vouchsafe to comfort me hauing no merite, farre

e Eze. 33. 11.
f Eph. 1. 7. 8 and 2. 4. 5

g Pſ.71.15 Lu.15.22 23.24. beyond the maner of men *g*. Neither bee thine heauenly comforts like worldly communications *h*.

h 2 co.1.12 & 2.Cor.7 4.5.6. But what haue I done, Lord, that thou wouldeſt impart vnto mee any ſpirituall comfort at all *i*? Truly that

i Ro.11.5. 6. &c. I remember, I haue done no good at all, but alwaies haue bene both prone

k Gen.6.5 and 8.21 Ro.3.9.20 vnto ſinne *k*, and ſlowe to repent. And this is ſo true, as if I ſhould denie it, both thou wilt finde me a lyar, and no man dare ſtande to excuſe mee *l*.

l Iob 9.2 &c.32. By my ſinnes what haue I merited

m Mat.25. 41 but hell and euerlaſting fire *m*?

And therefore I plainely, and indeede confeſſe, I am woorthy all reproch and contempt, and moſt vnwoorthy to liue among thy ſonnes & ſeruants *n*.

n Lu.15.1 and 18.13 And albeit I can hardly be brought to do it; yet becauſe it is true, I will confeſſe againſt my ſelfe my wickednesſe *o*, that ſo the ſooner I may obtaine mercy at thine hand.

o Pſa. 32.5 But what ſhall I, ſinner that I am, full of all manner of ſhame and infamie, what ſhall I ſay? Surely I haue

p Pſ.51.11 & 40.11.12 & 51.1.2.3. nothing to ſay, but euen this: I haue ſinned, Lord: I haue ſinned, take mercie on me *p*, forgiue me: ſuffer me yet

awhile to bewaile my wretchednes, before I passe ouer into the land of darknesse, couered with the shadow of death *q*.

q Iob.10 11,22.

For what else doost thou of a guiltie & miserable man require, but that hee afflict and humble himselfe for his sinne *r*?

r Ezec.18 21,22.and 32,14,15.

For of true repentance & humbling of the minde, ariseth hope of pardon *s*: the troubled conscience is reconciled vnto God *t*, the fauour of God which was lost is recouered *u*, man is preserued from the vengeance to come *x*, and with an holy kisse, both GOD and the sorrowfull soule doe meet together *y*.

s Psa.32.5. and 15,17. *t* Heb.9.14 *u* Zac.1.3 *x* Mat.3.7. *y* Lu.15.20

I say, the vnfained repentance for sins committed is the accepted sacrifice vnto thee, O Lord, sauouring more sweetly in thy Nostrils, than doth the perfume of frankencense *z*.

z Ps.51,16

This is the sweet oyntment which thou, who neuer despisest the troubled and humbled minde of man *a*, wouldest should bee poured vpon thine holy feet *b*. This is the place of refuge against the rage of the enemy *c*, here it is amended and washt away whatsoeuer ellewhere was polluted, and defiled *d*.

a ps.147.19 *b* Lu.7.36. 3.28 *c* ps.138.6. 7. *d* psa.51.2. 1 Cor.6

Chap. LIX.

Men outwardly minded, find no fauour before God.

LORD.

SOnne, my fauour is more precious, than that it will meddle with outward things, & earthly pleasures *a*.

Wherfore thou must cast off whatsoeuer is a let thereunto *b*, if thou wouldest bee repleniſhed with the same.

Leane company *c*, loue to dwel by thy selfe alone; auoyde communication; but poure out godly praiers before the Lord *d*, that thy minde may be stirred vp vnto godlinesse & kept from sinne.

Despise euen the whole world, and prefer the calling of God before all outward things *e*. For doubtles thou canst not both serue me, and delight in transitory things too *f*.

Thou must leaue thine acquaintance, and deare friends *g*, and call away thy mind from al worldly pleasure *h*. So doth Peter admonish the disciples of Christ, that they be-

a Ie. 14.27 and 16.33 Phil.4. 10. 11.12.
b Lu.9.23. Ioh.18.54.
c Mat.6.6. and 14.23
d Lu.18.2. 3.&c 1 Thes.5 17.18
e Lu.9.59.
f Ioh.2.15 16.
f Mat.6.24
g Luk.9. 23.25.& 14.26.24. Iohn 12. 25.26.
h 1 Ioh. 2. 15,16.

haue themselues in this world as pilgrimes and strangers *i*.

O with what a faith & confidence shall he die, vvho is not kept backe with the desire of any earthly thing *k*?

But no sicke man can haue such a mind, neither doth the carnall man perceiue the libertie of him who is spirituall *l*.

But if he will become spirituall, he must renounce both strangers, and nigh friends also *m*, and take heed of none more then of himselfe *n*.

If thou hast perfectly subdued thy selfe *o*, thou shalt with more ease vanquish other things. For that is true victory, to triumph ouer a mans selfe.

For hee who hath his minde so in subiection, that both his desire obeyeth reason, and his reason fulfilleth my commandements in all things, is doubtlesse both a conqueror of himselfe *p*, and also a Lord of the world *q*: to which toppe of perfection, if thou wouldest clime, thou must manfully begin, and lay the axe to the stumpe *r*, so to cut off euen by the root all hidden and immoderate loue, both of thy self, and also of euery priuate and carnall good thing.

i 1 pe.2.11
k Gal.6.14 Rom.8.35 36.
l Phil.3.20. l Rom.8.5 1 Cor.2. 14.15.16
m Mat.10.37
n Ro.7.3 1 cor.5.14
o Mat.8.35
p Mat.5. 38. 39.
q Ro.8.37
r Mat.3.10

For

For of this immoderate selfe loue,
f Mat.7.3.4 only dependeth almost all that a man
t Ma.11.29 must vtterly roote vp *f*: which vice
u Ro.6.3 beeing once subdued, great peace &
Colo.3 5 perpetuall quietnesse will ensue *t*.
x Ephe.4 But for that few doe indeuour per-
22.23.24. fectly to mortifie *u*, and altogether to
y Iam.4.1. forsake themselues *x*, it commeth to
2.3 passe that many doe remaine snarled
z Gal.5.19 within *y*, and cannot in spirit rise a-
20,21. boue themselues.
a 1 Ioh.3 But hee that freely would liue with
15.16 me, must mortifie and slay all wicked
Phil.3.7 8 and intemperate affections of his
2 Cor.7 minde *z*, and sticke to nothing crea-
29.30.31 ted ouer-greedily.

Chap. LX.

The diuerse working of Nature and of Grace.

LORD.

MY Sonne, consider diligently the diuerse motions betweene Nature and Grace. For after so subtle, and contrary a manner their motions be, that hardly they can be discerned, but of the spirituall and illu-
a 2 Cor.2.1 minated man *a*.

All

All men couet indeede that which is good, yea and pretend a colour of goodnes in their deeds and sayings: therefore vnder the shewe of that which good is, many are deceiued.

Nature is crafty, and carieth away, intrappeth & deceiueth many a man, yea and it would alwaies bee the end of action *b*: but Grace dealeth simply, and declineth from all kinde of euill, vseth no deceit, dooth all things plainely for Gods sake, and resteth in him vnto the end *c*.

Nature refuseth to die *b*, to be kept downe, to be ouercome, to be in subiection, and to be kept vnder: Grace studieth to be mortified *e*, striueth against appetite *f*, coueteth to bee brought in subiection, & to be ouercome *g*, will not vse her liberty, loueth to be kept in awe, will not Lord ouer any *h*, but is ready euermore to liue, to abide, to be vnder God, yea, and for Gods cause humbly to obey euery man *i*.

Nature seeketh after profit *k*, and considereth what lucre may bee gotten by another: but grace doth note rather what may benefit others *l*, than profit herselfe.

Nature is glad when shee is had in honour

b Ro.1.20. 21.and 10 3.4. *c* 1 co.13.1 2.& 1 cor. 15.30.31 32 *d* Mat.26. 69.70 Luk.22.55 56.57 Iob.31.18. Rom 7.15 16.&c. *e* Gal.6.14 *f* Rom.7 22.23. *g* Eph.5.6 1 Pet.2. 11.12 *h* 1 Cor.6, 12.13. *i* 1 Cor.13 3.&c. *k* Mat.9.21 22. *l* 1 Cor 9 12.15.and 1 co.10.33 Col.3.1.2

m Io.5.44. and 12.43 Act.1.2. 12.22.&c. n 1 co.10.1 Colo.3.17 Acts 14. 13.14.15. o Lu.18.18 p Act.5.41 Mat.5.10 q Mat.25 8.18. r 1 Cor.15 30.32. and 1 Cor. 11.23.24. s Lu.16.19 t Phi.4.11 12 1 co.11.27 1 Ti.6.7.8 u Lu.12.16 17. &c. x Luk.12. 22.23. y 1 co.13.7 z Mat.5.11 a Mat.6.20 b 1 cor.6.9 c 1 co.13.4 d Ac.10.33.

honor, & cõmended among men *m*: but grace aſcribeth all glory & praiſe vnto God *n*.

Nature feareth reproach and contempt *o*, but grace is glad to be rebuked for the name of Chriſt *p*.

Nature loueth eaſe and quietneſſe of body *d*: Grace cannot be idle, but willingly ſetteth her ſelfe to labour *r*.

Nature ſeeketh after curious and goodly, and abhorreth from baſe and groſſe things *ſ*. Grace is delighted with ſimple and baſe things, deſpiſeth not rough, neither refuſeth to put on old rags *t*.

Nature reſpecteth tranſitory things *u*, reioyceth at worldly gaine, fretteth at loſſe, and at euery deſpite full word is out of quiet: but grace hath reſpect vnto heauenly things, cleaueth not to the world *x*, at loſſe is not troubled *y*, nor diſquieted at ſharpe words, becauſe her treaſure is repoſed in heauen *z*, where nothing periſheth *a*.

Nature is couetous and more gladly taketh than giueth *b*, louing priuate gaine: but grace is bountifull *c*, and liberall, ſhunneth priuate commoditie, is content with little *d*; iudging it better to giue than to receiue.

Nature

Nature is bent vnto the world *e*, vnto the flesh, vnto vanity & to vagaries: but grace allureth vnto God, and vnto well doing, biddeth all creatures Farewell, flyeth the World, abhorreth the desires of the flesh *f*, abstaineth from idle gadding, & blusheth to be seene abroad. *e* Gen. 6. 5 *f* Ioh. 1. 15 16. 1 Co. 7. 31 Gala. 5. 19 20

Nature seeketh outward solace, by whose allurements it may be delighted *g*: but grace seeketh comfort at God alone, and delighteth her selfe in the chiefe good *h*, aboue all visible things. *g* Luk. 15. 13 *h* 1 cor. 1. 3

Nature doth all for gaine, nothing frankly, and still looketh either for as good a rewarde or greater, and hopeth either for praise or for fauour in respect of benefits bestowed: finally, it coueteth to haue her deedes, and gifts to bee greatly accounted of *i*: but grace hunteth after no worldlie thing, neither looketh for any recõpence besides God alone, nor yet coueteth more temporall things than are necessary for the attainement of euerlasting life *k*. *i* Mat. 16. 1 *k* 1 Tim. 6. 7. 8.

Nature glorieth in the multitude of friends and kinsfolke, and boasteth in the nobility of stock, & ancestors: fauoureth the mighty, flattereth the weal-

wealthy, and loueth her equals: but
l Mat. 5. 44.45 Grace loueth euen her enemies *l*, braggeth not of many friends, neither yet respecteth the place or stock
m Lo. 8.33 whence shee was borne *m*, vnlesse the greater vertue & godlines florished there. This grace fauoreth the poore more thē the rich, lamenteth the case of the innocent more than of the mighty, delighteth in the true, not in the deceitfull, and alwayes exhorteth
n 1 Cor. 12 1.13 good men to follow chiefly the most excellent gifts *n*, and to expresse the
o Eph. 1.5. Sonne of GOD in their manners *o*.
p Mat. 6.22 Nature quickly complaineth of
q Ro. 8.25. 2 co. 11.27 want and pouerty *p*. Grace constantly endureth need *q*.
r 1 co. 13.31 Colo. 3.17 Nature referreth all to her selfe, &
s Iam. 1.8 striueth and contendeth for her selfe:
1 Ioh. 3.9 Ioh. 1.12 13 but grace referreth all things vnto the glory of God *r* whence shee sprang *s*, ascribeth no goodnes to herselfe, is
1 Cor. 13 4.5.6. not arrogant *t*, nor contentious, neither yet preferreth her owne opinion before others, but in all study and searching of the truth submitteth her selfe to the wisedome, and iudgement of God.

Nature coueteth greedilie to knowe, and heare newes, and secrets,

crets, loueth outwardly to appeare; & to try much by the senses: & finally desireth to be knowen, & to doe such things as may bring her fame and glory in the world *u*.

u Ioh. 5. 44 and 13. 43

But grace seeketh not after newes and curious knowledge *x*; both because it proceeds altogether frō the olde corruption of man *y*, and also for that indeede there is no newe or durable thing vpon earth *z*. And therefore it teacheth men to abstaine from foolish pleasure *a*, to shunne vaine glory *b*, modestly to conceale such things as seeme praise-worthy, and to be had in admiration for their excellencie *c*; and of euery thing, and knowledge to get profit, and to seeke the glory of God *d*. Finally, shee desireth to haue neither herselfe, nor hers to be praised *e*; but God, who of meere good will imparteth all things vnto vs *f*, to be thanked for his benefits *g*.

x Mat. 6. 1. 5. 16
y Eccl. 3. 12. 23. 34. Rom. 7. 3.
z Gen. 6. 5
a 1 cor. 7. 3
b 1 Ioh. 2. 15. 16. 17
c Ier. 9. 23
d Gal. 5. 25
e 1 co. 13. 4
f Col. 3. 17
g 1 Cor. 4. 6. 7
Iam. 1. 17
1 Thes. 5. 18.

This grace is a light set aboue nature, & a certain singular gift of God, a note proper to the elect, and pledge of euerlasting life *i*, vvhich lifteth a man from earthly to the loue of heauenly things *k*, & of a carnall makes a spirituall man *l*.

h col. 3. 1. 2
i Ro. 8. 12
k 1 cor. 2. 10. 11. &c.
l Gal. 4. 6

And

And therefore the more nature is
k 2 Cor. 4. 16. 17. 18 pressed downe, and tyed vp, the more grace is inspired *k*, and the inner man
l Eph. 4. 22. 23. 24 col. 3. 9. 10 with newe gifts after the image of God is renewed euery day *l*.

CHAP. LXI.

Of the corruption of Nature, and power of Gods heauenly grace.

SERVANT.

O Lord, my God, who hast created me after thine owne Image
a Gen. 1. 26. 27 and 5. 1 *a*, giue me such grace (which is most excellent and necessary vnto saluation as thou hast showen *b*) that I may
Wisd. 2. 23 Eccl. 17. 1. 2 subdue my wicked nature, drawing mee alwaies vnto sinne and destruc-
1 cor. 11. 7 Col. 3. 10. tion.
b Lu. 9. 23. For I see in my flesh the law of
c Gen. 6. 5 sin, rebelling against the lawe of my
d Ro. 7. 13 minde *d*, and leading mee captiue to the satisfying of my desire in many things, so that without the assistance of thy most heauenly grace, poured zealously into my mind, I am vnable to resist the assaults thereof.

Yea Lord, I lacke thy grace, and that much grace of thine, vvhereby my

my nature prone vnto all impietie, euen from my youth *e*, may be subdued and ouercome. For nature beeing fallen through the offence of the first man, and defiled through sinne, the punishment thereof hath redounded vnto all mankinde. So that nature which at the first thou diddest make good and righteous, is now counted for the sinne & infirmity of the corrupt nature, in as much as the motion left vnto it, tendeth alwaies vnto euill, and inferiour things *f*. For, as touching that little power which abideth in the same *g*, that is like a certaine sparkle raked vp in the ashes.

This is that naturall reason, enclosed about with blacke darknes, yet so that somewhat still it can discerne, & iudge betweene good and euill, betweene truth & falshood *h*, although it haue no power to fulfill that which it alloweth *i*, neither enioyeth a perfect light of the truth *k*, with soundnes of her affections.

Hence, O my God, it is, that as touching the inward man, I am delighted with thy law *l*, knowing that thy statutes are good, righteous, holy *m*, and that they reprooue euill and wickednesse, and teach what is to bee auoi-

e Ge. 8.28 Mat. 15,19

f Wis. 9.25 Rom. 7.14 15.18

g Ioh. 1.9 2 pet. 1.19

h Rom. 7 14.15. &c.

i Phi. 1.13 2 cor. 3.5

k Mat. 6. 12.24.

l Ro. 7. 22.

m 1 Tim. 1 8. Rom. 17.2 13.18

Rom 7,23 auoydest. But in my flesh I serue the
18 law of sinne, whilst I obey the appe-
tite more then reason.

Hence it is, that to will is present
with me, but alas I find no meanes to
n Psa.104 perform. Hereof it is that ofrentimes
29 I purpose to do many things wel: but
o Ro. 7. 15. because thy heauenly fauour is wan-
p Wis. 9:15 ting *n*, which may helpe mine infir-
q Phi. 2. 13 mitie, by a little resistance I slide
r Io. 15. 4. 5 back and tire. Yea, hereof it is, that
s Phi. 4. 13 I know indeed the way of righteous-
t Ro. 5. 20. nesse, and see as in a glasse what my
21. dutie is *o*, but through the weight of
u Ro. 3. 20 my sinne *p*, I haue no power to arise
Gala. 21. 6 vnto perfection.
Rom 11. 6 O Lord, how greatly do I lack thy
x Rom. 11 grace both to begin what good is, &
17. 18 also to proceed throughly in good-
y 1 Cor. 1. nesse *q*. For without it can I doe no-
19. 20 thing; through the helpe thereof I
z Luk. 12. can doe all things in thee *s*.
16. 17. &c. O heauenly grace indeed *t*, without
and 16. 12 which, neither the merits of man *u*,
23. nor the gifts of nature are of price *x*.
a 2 Sa. 14. O Lord, without thy grace neither
25. & 2 Sa. learning *y*, neither riches *z*, neither
18 9. 10 beauty *a*, nor strength *b*, nor wit,
b 1 Sa. 17 neither eloquence *c*, is of any waight
4. 5. &c. before thee.
c Act. 12 For the gifts of nature are common
21. 22. 23. to

to the wicked as wel as to the good *d*, but grace is a gift peculiar only to the elect *e*, which whoso haue, are counted meet & worthy eternall life. Finally, it is so excellent, that without it neither the gift of prophesie, nor the working of miracles *f*, neither the profound knowledge of secret things is any thing worth: yea neither faith, nor hope, nor any other vertues are accepted in thy sight without loue and grace *g*.

d Ier. 9.23
Psa. 73.13
e Ro. 11.36
f Mat. 7.22
g 1 Cor. 13 1. &c.

O blessed grace, which makest him rich with vertues, who is poore in spirit *h*, and him humble of minde, who is rich for goods *i*: Come, come downe to me fill me earelie with thy comfort, that my mind for wearines and hunger do not faint. *k*

h Mat. 5.32
i Ro. 11.20
k Luk. 1.30

O Lord, I beseech thee, impart thy grace vnto me *k*: that is sufficient for me *l*, though I haue nought else that nature wou'd require. Yea, I protest if that be with me, I wil dread no tentation nor trouble whatsoeuer *m*: that is my strength *n*: that bringeth counsell and helpe *o*: yea it is both mightier then all enemies *p*, and wiser then the prudent *q*.

48
l 1 co. 12.9
m Psa. 2.34
Rom. 8.31
n Psa. 13.2
o Psa. 10.1
p Ro. 8.31
q 1 Cor. 1. 19, 20.

It is the mistres of truth, the teacher of discipline, the light of the minde *r*,

r Mat. 11 4, 25, 26. Lu. 10. 21.

the comfort in affliction, the expeller of sadnesse, the remoouer away of
f Psal. 83. 4 7. 19 care f, the nourisher of religion, the mother of teares: at a word, without it what am I but withered wood, and a roote most vnprofitable, and to be
g Ioh. 15. 4 5. 9 cast away g?

Wherefore, O Lord, let this thy Grace both go afore, and also follow me, wherby I may continually apply my selfe vnto well dooing, through Iesus Christ thy sonne. Amen.

CHAP. LXII.

That we ought to deny our selues, and to imitate Christ, by the crosse.

LORD.

a Lu. 9. 23. b 1 Cor. 4. 16 THE more thou leauest thy selfe a, my sonne, the nigher thou commest vnto me b.

As outwardly to couet nothing, causeth inward peace, so inwardly to
c Luk. 9. 4. d Mat. 9. 9. and 19. 27 e Iob. 2. 19 22 f Ioh. 18. 6 forsake ones selfe, ioyneth man to God c.

My mind is, that thou learn a perfect deniall of thy selfe in my will, & that without all contradiction or muttering d. Follow thou mee e, I am the way, the truth and the life f.

With-

Without a way men walke not, without a truth men knowe not, without a life they liue not. I am the way wherin thou must walk, the truth whervnto thou must stick, the life for which thou must hope. I am the way inuiriable, the truth infallible, the life euerlasting. I am the right way, the chiefest truth, the true life, the blessed life, the life vncreate.

If thou goe forward in my waie, thou shalt knowe the truth, and the truth shall so make thee free *g*, that thou shalt attaine vnto euerlasting life. *g* Ioh.8. 32.36

If thou wouldest enter into life, keepe the commandements *h*. If thou wouldest knowe the truth, beleeue me *i*. If thou wouldest be perfect, sell all *k*. Wouldest thou be my disciple? then deny thy selfe *l*. Wouldest thou attaine vnto a blessed life? then despise the life present *m*. Wouldst thou be extolled in heauen? then debase thy selfe on earth *n*. Wouldest thou raigne with me? then suffer with me *o*. For onely the seruaunts of the crosse doe find the way of happinesse, & of a true life *p*.

h Mat.10 17. *i* Ioh.8.31 32 *k* Ma.19.21 *l* Luk.6.23 *m* Ioh.12 25 *n* Lu.18.13 *o* 2 Tim.2 12. Rom.8.35 *p* Act.14. 22.

SERV. O Lord Iesu Christ, for as much as thy way is narrow *q*, & odious *q* Mat.7. 13.14

r Ioh.15. 18.19.20. ſ 1 Ioh.1 15.16.17 t Mat.10.24 Luk.6.40. Ioh.13.16 and 16.20 Pſa.119.6 u Pſal.25 12.14. x Pſal.119 14.103. 119.127 y Math.7 24.25 Iam.1.25 z Io.14.22 a Math.25 34 b Pſal.89 28.33. c Lu.21.19 d act.14.22

odious to the world r, giue me grace with thee to deſpiſe the world ſ. For neither is the ſeruant greater then the Lord, nor the Diſciple aboue the maſter t.

Let thy ſeruant be exerciſed in thy way, becauſe therein my ſaluation, & true holineſſe doth conſiſt u. Whatſoeuer I read, or hear without the ſame, can neuer fully recreate or delight me x.

LORD. Sonne, ſeeing thou haſt read and knoweſt all theſe things, bleſſed ſhalt thou be, if thou fulfill them. He that vnderſtandeth and fulfilleth all my commandements, loueth me, and I will loue him again z, and reueale my ſelfe vnto him, and bring it ſo to paſſe, that hee ſhall ſit with me in the kingdome of my Father a.

SERV. Grant therefore Lord, that what thou haſt ſaid and promiſed, may come to me b.

From thine hands I haue receiued the croſſe: I will beare the ſame euen to the death, as thou haſt enioyned mee c.

Doubtleſſe the life of a true Chriſtian, is the croſſe, but that is the way into heauen d: neither backward, nor from

ously in faith *k*.

Be thou patient, and prepare thy selfe to greater troubles *l*. Thou must not therefore be out of hart, though thou see thy selfe greatly to be afflicted, & tempted grieuously *m*. Thou art a man, no God; neither Angel, but flesh.

Thinkest thou alwayes to abide in one and the same state of godlines? when neither the Angels in heauen *n*, nor Adam the first man in Paradise *o* could, for both fell quickly?

I am he, who will both strengthen the mourners with health *p*, and exalt vnto my dignity such as acknowledg their owne weakenesse *q*.

SERV. O Lord, for thy words more sweet to me than hony, & the hony combe *r*, I thanke thee.

Alas in such calamity and troubles what should I doe? diddest not thou strengthen mee with this ghostly speech *s*?

So that at length I may come vnto the Port of saluation, what skilleth it vvhat and how great thinges I indure *t*?

O Lord grant me a good end, and a blessed departure out of this life. O my God, remember me *u*, and guide me

k Mat.21.2
l Iam.1.6
m psl.27.14. & 21. 3.4. 1 Cor.16 13.14. Iam.1.1
n Iob. 4.18 2 pet.2.2.4 Iude 6.
o Gen.3.17
p Psl.113.7
q psl.145.16 Luk.1.52
r Psa.119. 103
s Psal.119. 92
t Ro.8.18 35.36.
u Luk.23. 42

me the right way into thy kingdom, Amen.

CHAP. LXIIII.

That high matters and secret iudgements of God should not be searched after.

OF hard matters, my Sonne, and of the secret iudgements of God, Take heed thou dispute not *a*. I say, reason not either why this man is so reiected, or that man in such fauour *b*, why this man is so miserably afflicted, that man so highly aduaunced.

a pro. 25. 2 Eccl. 3. 22 23. 24
b Rom. 11. 18. 19

These things are beyond the reach of man, neither is any reason or disputation meet enough to search out the counsell of the Almighty *c*.

c Esa. 40 28.

Therefore, when either the enemy doth bring these things into thy mind, or else som curious fellows inquire of thee, answer with the prophet *d*, Righteous art thou, O Lord, and iust are thy iudgements. Againe say *e*, The iudgements of the Lord are true, they are righteous altogether.

d Psa. 119. 137
e Psa. 19. 5

For my iudgements are to be fea-

red

red, not to be discussed, in as much as they are aboue the capacity of man *f*.

Doe thou neither enquire, nor dispute touching the merites of Saints, who eyther was more holy in the world, or is more glorious in heauen. For these things oftentimes breede strife and vaine contentions *g*, yea & moreouer they nourish pride & ambition, whereof spring enuie and discords *h*, whiles one doth proudlie contend one to bee more holy and religious then another.

The desire to learn & to finde out these things gets no profit at all: but displeasure of the saints. For I am not the God of dissension, but the God of peace *i*, which peace consisteth in true modestie *k*, not in arrogancie of mind *l*.

Some through good will are more inclined toward these than toward those, but that do they rather of humane affection, then of heauenly *m*.

I am he who made all the Saints *n*, who haue indowed them with gifts *o*, and exalted them to glory *p*. I know what euery one hath deserued. I prevented them with most liberall blessings *q*, I before the world began, foreknew who were to be loued *r*, I chose

f Ro. 11. 33

g 1 Ti. 6. 4

h 1 Tim. 6. 4. 5.

i 1 Cor. 1 14. 33

k Mat. 11. 29

l Esa. 57. 21

m 1 Cor. 3 3. 4. 5.

n, *o* Iam. 1. 17

p Ioh. 17. 22

q Psa. 21. 3 Mat. 5, 45.

r Ro. 8. 28 29. 33 2 Tim. 1, 9

f Ioh.15. 16 chooſe them out of the world *f*, not they me: I of my great fauour called
s Ro.8.30 them *s*, and drew them
u Ier. 3.31 Ioh.6.44. vnto me, I ledde them through ma-
x Heb.11 32.33.34. nifold tentations *x*, and poured moſt
y pſ.94.19. 2 Cor.1.7 ſingular comforts vpon them *y*: I
1 Cor.4.4 5. &c. gaue them power to perſeuere *z*, and
z Phi.1.12 13.14 and 2.31 crowned their patience *a*, I knowe
a 2 Tim.2 12 both the firſt and laſt *b*, I loue all
Reu.2.26. men moſt wonderfully *c*, I am to be
b Mat.19.30 praiſed in all my Saints *d*, and in each
c Mat.5.45 of them honored and glorified, who
1 Tim.2.4 haue ſo glorioufly exalted ſuch as I
d Pſa. 148. did predeſtinate, and that without
1.2.&c. any merites at all which they had
e Ro.8.30 done *f*.
Eph.1.4.5 Therefore whoſo deſpiſeth euen
f 2.Ti.1.9 the leaſt of my ſeruants, doth not ho-
g Mat.10. nor the great *g*. Becauſe I haue made
40.&18.10 & 25.45. the ſmall as well as the great: ſo that
Lu.10.16. hee who derogates from any of the
h Ro.12.4 Saints, derogates from me, and from
Ex.32.32 all the partakers of the celeſtial king-
dome.
For all are one through the band
of loue, they all think one thing, they
mind one thing, and they loue all as
one *h*.
Yea, which is farre more ſtrange,
they loue me more than themſelues;
or any merites of their owne *i*. For
being

being rauished aboue themselues, & carried away from all selfe-loue, they proceed wholly into the loue of mee, so that nothing can either turne them away, or keep them down *k*. For being full of eternall truth, they burne with the fire of loue vnquenchable.

Let therefore carnall and fleshly men, who know nothing but how to loue their priuate ioyes *l*, surcease fro prating about the state of the godly *m*. For they adde vnto, and diminish from their praises, according as in affection they are inclined, not as pleaseth the eternall truth.

Many are ignorant, but they especially, vvho beeing smally enlightened, can seldome loue any man vvith a perfect spirituall affection of loue *n*.

Some through naturall & humane affection are inclined toward these men, and toward those, and as they thinke of earthly, so they iudge of heauenly things *o*.

But vnspeakeable is the difference betweene those things which vnperfect men do dream of, and betweene that which men spiritually enlightened from aboue *p*, doe behold *q*.

Therefore my sonne, wade not curiously

k Rom. 5. 3. 4. 5 Rom. 8, 35 36
l 1. co. 13. 5
m 1. co. 3. 14
n 1. Iohn 2. 9. 10. &c.
o Wis. 9. 13, 14. 15
Iohn 8. 15
Iohn 3. 3
4. 5
p Ti. 3. 16
q 2. Pe. 1. 21
Mat. 13 11
Ioh. 2. 23
2. Cor. 2. 14. 15. 16

riously in those matters, which passe the reach of thy wit: but bend thy whole studie, that thou maiest bee found the least in the kingdome of God *f*.

r Ezech. 3 22. 23. 24
f Mat. 5. 3

Now in case a man knew who were eyther more holie for zeale, or in place more honorable then the least in the kingdome of heauen, what good would that knowledge bring him, but only to make him the more humble in my sight thereby *t*, and to breake the ofter into the praise of my name?

t Eccl. 2. 13

He pleaseth God better that thinketh how great his sinnes, and how little his vertues are *u*, and how far he is from the perfection of godly men, then he doth which disputeth about the highnesse & basenes of the Saints of God.

u Mat. 18 1. 2

They glory not of their owne merits, in as much as they ascribe no goodnes to themselues, but confess that whatsoeuer they haue, commeth from me *x*, who haue giuen them all things *y*, of mine infinite mercy and loue.

x 1. Cor. 4 6. 7
y Ia. 1. 17

And they for their parts are filled with such fulnes of the Godhead, and ioy *z*, that they lacke no glory nor felicity at all.

z Psl. 16. 11 Iohn 16 22. 33

The

The Saints the more brighter in glory the more humble are they *a*, & the nigher and dearer to mee. Therefore shall you find it written, that they cast their Crownes before the throne of God *b*, and with faces toward the ground before the Lamb *c*, worshipped him who liueth for euer and euer.

a 2. cor. 12 4. 5. 10. 11

c Reue. 5 8. 12. 13

Many reason who is greatest in the kingdom of God *d*, which neuer reckon whether they bee themselues to be counted in the number of the least

d Mat. 18. 1 Mar. 9. 32 Luk. 9. 46

In heauen to be euen the least is a great thing, where all be great. For all both shal be called *e*, and are *f*, the children of God.

e Mat. 5. 9 Mat. 6. 9

Hee that is least shall become as a thousand *g*, and hee that is an hundred yeares olde, being a sinner shall die as a young man *h*.

f Mat. 13. 38 Mat. 25. 34

g Esa. 60. 22

h Esa. 65

For when the disciples demanded who in the kingdom of heauen shold bee greatest, they had this aunswere made them *i*: except ye be conuerted, and become as little children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore shall humble himselfe as this little Childe, the same is the greatest in the Kingdom of heauen.

i Mat. 18

Woe then to them who disdaine to humble themselues with little ones. For the gate of the kingdom of Heauen is too lowe for them to enter in
k Mat. 7. 13 thereat *k*: woe also to the rich *l*, who
l Lu. 6. 24 haue their comforts in this world. For
m Mat. 25. 41 they shall stand howling without *m*, when the poore are entred into the
Lu. 16. 23 24 kingdome of God.

But ye meeke ones *n* reioyce; and
n Mat. 11. 29 be glad yee poore: For yours is the kingdom of God *o*, obeying or walking in the truth.
o Mat. 5. 3

CHAP. LXV.

That all our trust and confidence must be fixed on GOD alone.

SERVANT.

O My Lord, wherein is my hope fixed in this life? or what is my
a Ps. 109. 6 Ps. 103, 11 greatest comfort *a* of all things wch are any where vnder the cope of hea-
Ia. 3. 21. 23 Eccles. 18 uen? It is thou my Lord and GOD, whose mercy is infinite.

3. 4. 5 When was it with me either well, if thou wert absent? or ill, if thou wert
b Psal. 104 27. 28. 29 present *b*?

Doubtlesse I would choose to bee rather

rather poor for thee *c*, than rich without thee *d*: and rather with thee to be a pilgrime on earth *e*, then without thee to possesse heauen *f*.

Where thou art, there is heauen *g*, where thou art not, there is hell, and destruction *h*.

Thou alone art the thing which I desire *i*: therefore neede haue I to sigh, to cry, to pray vnto thee.

Finally, I can trust none, that can duly assist mee in my troubles, but thee alone my God: thou art mine hope *l*, thou art my confidence, thou art my comforter in all things most faithfull;

All men seeke their owne *m*; but thou desirest nought, but my welfare and profit *n*. & turnest all things for me to good.

In that thou layest me open to tentations and troubles, it is altogether for my profit *o*. For thy wont is a thousand waies to try such as thou louest *p*. In which triall thou oughtest no lesse to be loued and praised, than if thou didst repleniſh me with all celestiall comforts *q*.

Wherefore, in thee my Lord, and God, I place all mine hope, and confidence *r*: on thee, doe I lay all my

c Mat. 5. 3
d Lu. 6. 21
e Lu. 9. 58. and 16. 24.
f Esa. 14. 12
g Psa. 11. 4
h ps. 104. 9
i ps. 119. 1. 4 and 47. 1
k ps. 50. 25. and 121. 1.
l Psa. 10 18. 2.
m Phi. 2. 4
n Eze. 18 31. 32.
o Psa. 119 67. 71
p wis. 3. 5. 6 Ioh. 7. 18
Ex. 20. 18. Deu. 13 1. 2. 3.
Heb. 12. 3. 4. 5.
q Act. 14. 22 Ro. 8. 35
r Psa. 31. 1 and 71. 1.

f Psa. 61.2 and 9.2 7 my calamities and troubles *f*. For
t Ps. 102 24.25.26 without thee whatsoeuer I behold is all fraile and transitorie *t*.

For neither can friends profit *u*,
Mala. 3.6 Heb. 1.10. nor strong men help *x*, nor wise men
11. 12. counsell well *y*, nor learned bookes
comfort *z*, nor riches saue *a*, nor se-
u psal. 118.8.9 cret places hide *b*, vnless thou be pre-
x 2 Mac. 15 25.26.27 sent and helpe, strengthen, comfort,
instruct, and keepe.

Psal. 33.16 17. For whatsoeuer seemes to belong
to the attainment of peace and felici-
y Psal. 1.2. 12. &c. ty, without thee is nothing, & brings
indeed no felicitie at all *c*.

z 1 Co. 1.20 So that thou art the chiefest end,
a Lu. 16.22 the perfection of life, and the pro-
b psal. 147.1 foundnesse of speech, in thee to trust
c psal. 134.29 aboue all things is the chiefest com-
Hos. 13.10 fort of thy seruants.

11. On thee doe I looke *e*, in thee do I
d 1 Cor. 15.25 trust *f*, O my God, and father of mer-
cie *g*.

e Psa. 25.1 Blesse, make my soule holy with
f Psa. 31.1 and 71.1 celestrall happinesse, that it may bee
thy sacred habitation, and seat of e-
g 2 cor. 1.3 ternall glory, a Temple pure from all
h 2 Cor. 3. 16.17. filthinesse *h*, which may not offend
the eyes of thy maiestie.

2 Cor. 6. 19.20. O Lord, according to the greatnes
of thy mercy, and according to the
i Psal. 51.1 multitude of thy compassions *i* look

vpon

vpon me, and heare the ſupplication of thy poore ſeruant *k*, liuing farre off a baniſhed man in a ſauage countrey *l*.

Protect, and keepe the ſoule of thy poore ſeruant *m*, among ſo many dangers of this mortall life, & bring me by the conduction of thy fauour into the country of eternall glory *n*, through the way of peace *o*: Amen.

k Pſa. 54.6
l Gen. 47.9 He. 11.13. 14.15.16
m Pſa. 71.3
n Reue. 11 23.
o Luk. 1.79

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1. Tim. 1. 17.

Now vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour & glory for euer and euer Amen.

Certaine ſpeciall prayers contained in this Booke.

Vſe if thou wilt

1 Praiſe GOD for his benefites, in the third Booke.
- Chap. 6. Pag. 121.
- Chap. 10. Pag. 133.
- Chap. 12. Pag. 137
- Chap. 40. Pag. 191.
- Chap. 47. Pag. 213.

2 Confeſſe thine owne wickednes & Gods righteouſnes in the third booke.
- Chap. 16. pag. 147.
- Chap. 23. pag. 160.

Pray vnto God for
- a quiet conſcience. pag. 178
- grace to call the benefits of God into minde, in the third booke, chap. 25. pag. 167.
- grace to contemne the world. pa. 209.
- grace to doe the will of God, in the firſt booke, chap. 10. pag. 37 booke 3. chap. 18. Page 151 154.
- grace to hope in God, and to loue him aboue all things, booke 3. chap. 24. pag. 163.
- Gods heauenly comfort, pag. 153 247.
- deliuerance out of trouble in the third booke. Chap. 35.

35. page.

vse if thou wilt pray vnto God,

- For
  - 35. pag. 185. chap. 51. pag. 220.
  - happinesse euerlasting. cha. 54. pag. 230.
  - instruction spirituall. pag. 111.
  - true knowledge, and zeale pag. 116.
  - the mercy of God. chap. 65. pag. 276.
  - patience in troubles. pag. 159. 226. 240. 263.
  - a pure minde. pag. 183
  - a quiet conscience. pag. 178
  - spirituall instruction. pag. 111.
  - to haue thine vnderstanding opened. 173.
  - Zeale. pag. 116.
- to auoide
  - euill thoughts. pag. 172
  - sinne. pag. 155
  - vaine glory. 210
  - tentations. pag. 258.

This discourse is diuided *into three parts, or books, the first whereof hath 25. Chap. whose contents be these.*

Chap. *Page.*

THat all worldly things are vaine and to be contemned. 1

2 Against vaine glory in spirituall things. 3

3 Of true knowledge, or knowledge of the truth. 6

4 Wisedome must bee vsed in all our dealings. 10

5 How to read and study the holy Scriptures with profit. 11

6 That inordinate and carnall affections must be mortified. 12

7 Against vaine-hope, and vainglory. 13

8 What company is to be refrained, or followed. 15

9 For obedience and subiection. 16

10 Against idle meetings, and vain talke. 18

11 How to come vnto quietnesse in mind, and to a godly life. 19

12 Of the profit gotten by aduersity. 22

13 That no man either is, or hath been without tentation, and how to suffer and resist the the same. 23

14 Against rash iudgement. 27

15 Of

Chap. *Page.*

15 Of the works of charity, and how to doe good works. 29

16 That men which offend must be borne withall sometime. 30

17 The way vnto quietnesse both temporall and eternall. 32

18 The vertuous life of the holie fathers. 19

19 The exercise of a true Christian. 36

20 Of solitarinesse & silence. 40

21 Preparatiues vnto godlines. 45

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23 That man ought to thinke vpon his end. 52

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25 That wee must earnestly endeuour to amend our liues. 63

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2 Of patience and humility, two vertues necessary to be in a christian. 73

3 That wee ought to be at peace both with our selues, & with all men. 76

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4 Of pureneſſe in mind, and plainneſſe in meaning. 79

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6 The ioy of a good cõſcience. 82

7 That our Sauiour Chriſt ought to be loued aboue all things. 85

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9 Of the want of comfort. 90

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12 Of patient bearing the Croſſe of Chriſt. 101

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2 That the truth ſpeaketh inwardly without noiſe of words. 111

3 That the words of God with all reuerence ſhould be heard, and that they are not vnderſtood of moſt mẽ. 113

4 A prayer for the attayning of the true knowledge of Gods heauenly

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5 That we muſt walke ſincerely, and humbly before God. 118
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The Fourth booke of *the Imitation of* CHRIST.

CHAP. 1.

1. *A longing of the soule after God.*
2. *The incomprehensible maiesty of the Lord.*
3. *An exhortation to the loue of God.*

SOVLE.

S for me, it is good to draw neere vnto God.

2.

O short, and O sweet saying, embracing God, and abandoning the vniuersall world! [a Psal. 73. 2]

What more can be said? And what more-ouer is to be desired? Would it not suffice if that was performed which now is spoken? And were o-

ther, yea many other things vttered, ſhould not all in the end be reduced vnto this one thing?

Therefore, my ſoule, ſaie thou with the Prophet, *As for me it is good to draw neere vnto God* b.

b pſ. 73. 28

c Lu. 18. 19

O my God, thou art mine onelie felicitie; thou alone art good c, and ſweet vnto me.

To ſpeak of thee it delighteth the louer; to think of thee, it liketh the religious, whoſe heart is not fixed vpon the world d, but hidden with thee in the heauens, to the ende that both thou alone maieſt bee his true peace e, and in moſt ioye; and hee not vexed daily in this world, where falſe concupiſcence doth prouoke vnto ſin f.

d Mat. 6. 21 Coloſſ. 3. 1. 2.

e Phil. 4. 7

f 1. Ioh. 2. 16.

g Rom. 8. 35. 36. &c. 1. Cor. 13. 4. 5. &c.

O my God, how is hee affected, which is inflamed with thy loue g! How doth hee reioyce, that hath no pleaſure in any vaine creature!

Are not theſe the words of ſuch a man in that Pſalme, whereout the beginning of my ſpeech was taken; euen theſe his words?

h pſa. 73. 25

Whom haue I in heauen but thee h? *and I haue deſired none in the earth with thee.*

MAN.

MAN. O holie ſoule, O zealous ſoule,

ſoule ſo longing after God! What is that I heare? What is that thou ſaiſt? Are the things both in heauen and in earth but ſmall things in thine eyes?

SOVLE. Surely, I take all things but for trifles. SOVLE.

MAN. What then ſeekeſt thou? Who would you haue without theſe? And where will you finde him if not in theſe things? MAN.

Hath he either name, or place, or habitation to be ſought by?

Where is the place where his honour dwelleth? of which in a certain pſalme thou ſingeſt, ſaying: iPſa.26.8.

O Lord, I haue loued the habitation of thine houſe; and the place where thine honour dwelleth.

Make anſwere, I pray thee. For, if thou cauſt, ſhowe me him, I will goe with thee, and we will ſeeke him together, yea, and he ſhall be thy God, and my God: and wee ſhall be full happy when we haue found him, and hold him.

SOVLE. What aske you this at mine hand? Or why ſo curiouſly doe you enquire of this matter of mee? Think you I can, or am able to vtter ſuch things? What though gladly I SOVLE.

would, conceiue not yet, that what through the tarenesse of the thing, and the deepnes of the mystery, I am restrained back?

What aske you mee? Aske them who haue both heard and seene, they are such as better can describe him whom you seeke.

But rather aske him that knoweth allthings *k*. For he it is of whom we speake, that both best can tell you who himselfe is, yea and best declare the place of his owne aboade. Euen he it is (and none other) which teacheth man knowledge *l*, and giueth his grace also to the humble *m*.

k psal.94. 8.9.10.

Ps.119.12 *l* psa.94.12 *m* Iam.4.6.

Make recourse vnto him which reuealeth himselfe when he will, and to whom he vvill *n*, neither is there any beside him that can open. Hee alone can reueale to thee what the ioy is of such as loue him *n*, & that farre more excellently then I can tell you.

n Mat.11. 25 1 Cor. 2.9

MAN. But why speake you on this wise, O holy & humble Soule? Thinke not that I would know that of you, vvhich neither ought to be knowen, nor can bee vttered. Keepe your secret to your selfe; let your doore still abide shut vppon you: let the

the seale of faith remain vncancelled, neither let the vaile, for me, be remoned from the sanctuarie.

Bate you holie bread (by your selfe) in the chappell, go into the tabernacle of your house, ascend into the vpper parlor, enter into the cellar of the eternall king, or, which is more noble, & soundeth more sweetlie, euen into the bride chamber of your celestiall spouse.

I know it is written p. *It is not good to take the childrens bread, & to cast it to whelps.* I know this, I saie, and haue read it: but marke againe what followeth, and take pittie vpon mee, according to the word of her that said q, *The whelpes doe eate of the crummes, which fall from their maisters table.* p Mat. 15. 26 q Mat. 15 27

And therefore hide not that fro mee which I demaund, but of the greatnesse of your inward pleasures, poure-out euen a sparkle of the firie loue. Giue me one small drop of pretious wine, send forth some little sauour of the best ointement, whose chiefest parte and louelie comfort is well and vsuallie knowne to thee, that I also may taste thereof.

Why linger you? Satisfie my desire, and open the doore to a friend

now at this third knock.

O beloued, speake of the welbeloued; let not mee be neglected.

If you cannot describe him rightly as he is, yet speak of him so wel as you can. For indeed as hee is, who is able to describe him? Yea, who is able to conceiue the describer?

Therefore, if not, as in himselfe he is: yet tell me what thou thinkest of him. If not what to himselfe: yet vtter out how good hee hath been to thee.

For, who euer shall search foorth what he is in himselfe?

Thou wilt neuer doe it, because thou hast plainely confessed, and not denyed, how speaking of him r,

r psa. 139. 6

7

Thy knowledge is too wonderfull for mee: it is so high that I cannot attaine vnto it. Whither shal I go frō thy spirit?

If then thou art not able to knowe thine owne spirit, which the Creator

s Act. 17. 25

& quickner s of all spirits hath made

t Gen. 2. 7.

t, how at any time wilt thou knowe him which is vncreated? Did not this

u psa. 35. 10

make thee all amazed to say u, *O Lord, who is like vnto thee?*

Notwithstanding, of all friendship, by some similitude describe him, whose essence thou hast not yet attained

tained vnto: Neither is it for you to denie to showe him in part, whom you thinke cannot whollie be reuealed.

S. I must needs say you are too curious, and importune vpon me. Thou searchest all my priuities, and letest in thine hand into the secrets of my chamber.

I sent thee vnto him, and commest thou againe vnto me? Seeke you me, or him?

But I pray you, of what spirit art thou? Be still I beseech thee, & trouble mee not. For whom thou seekest, he is aboue me.

M. But can hee that seeketh after God, so easily giue ouer? Protract not to speake, for you may comfort me forth-with. How long will you keepe mee in suspence? What doe you say and vnsay?

As I liue I will not giue ouer, except you blesse mee. For I count it a blessing, if thou show mee thy God.

Now therefore if thou hast seene him, tell me plainlie, and I will take him vpon my shoulders.

S. I know thou hast a great desire, and a loue vnto the creator.

But a great thing is it vvhich you require at mine handes, and such a thing as I am in doubt whether it may be done or no.

He whom thou seekest, knoweth it right well: for it is not in mee to let thee know so much.

Your demaund seemeth vnto mee to bee like that of the Spouse vvhich in the songs did say &c;

x Sal.8.1.6.

show mee, O thou, whom my soule loueth, where thou feedest.

Wilt thou then learne of me who this is, or what good hee hath done with mee? Doubtlesse it is not in me to show you.

But you are not content; neither his greatnesse, who exceedeth the heauens y, can deterre you; nor my weaknes, which in his eyes am nothing, make you to desist.

y 1. King.8, 27.

Why hast thou laide this burden vpon mee? I am not able to tell thee, vntill I goe into the sanctuarie of God z, and vnderstand the same.

z Psa.73.17

Why are you so desirous to knowe that which may not be vttered?

M. And will you not? Oh, how faine would I bee instructed! For those things we are most earnest to know, which the most hardlie maie bee

reuea-

reuealed.

Notwithstanding, once againe I pray you bee not so hard, as altogether to be silent.

Thinke not that forthwith I will vtter what you shall say, vnto our enemie. I will keepe your saying as a friend, yea, as a very friend ought to doe.

You may boldely tell mee your mind secretly. Lo, wee two be heer alone; neither I with lightnesse, nor you with arrogancie are delighted, but in him which hath giuen vs vnderstanding, euen of him will wee speake.

And if happely he come while we are talking, let vs giue place, and let him be betweene vs. If he vouchsafe to speake, let vs heare him gladly, and be silent till he haue done. At which time you shall not be bound to satisfie my demaunds. For when he speaketh, all flesh must be still.

S. This couenant I like well. Only let him bee with vs, and beewee carried vnto our secret places. Let him be the guide of our speech, and conduct vs whither our delight is to goe.

This beloued of whom you so

diligently enquire, is for his greatnes vnspeakeable *a*, for his height & glorie incomprehensible *b*, for his strength and magnificence infinite *c*. Whatsoeuer is either spoken or written of him commeth far behinde his maiestie, because in glorie he excelleth all things.

a psa. 139.6
b Iob 9,10 11.
c Psal. 8.1.2

The heauens haue saide, He hath ouerpassed, ascended, and preuailed ouer vs *d*.

d 2. Chr. 6. 18.

The earth hath answered, If the heauens, and the heauen of heauens doe not comprehend him, aske not me of him *e*.

e Psa. 139 7.8.&c.

The starres haue sung; Wee are darknesse and not light, vnlesse hee inlighten vs *f*.

f Gen. 1. 12 &c.

The sea trembled, and said, Hee is not in mee, and the deepe knoweth him not.

Psa. 139.12

Heare you what they say?

M. I heard, and was sore troubled; at their voice my verie lips trembled.

S. What then will become of thee if wee should aske him? Let vs speake vnto him.

O Lord, art thou hee of whome the Prophets haue prophecied, and whose commandment all things in their seasons doe obey?

Verely

Verely, I am that I am *g*; and beſides me there is none other God *h*; I am the beginning & the ending *i*; I am the Creator *k*, and the Gouernour *l* of all things. I liue ſaith the Lord, and I will raigne for euer and euer.

GOD.
g Ex. 3. 14.
h Deut. 4. 35.
pſa. 18. 31
Eſa. 45. 21.
i Reue. 18
k Eſa. 42. 5
Act. 17. 24
l Heb. 1. 3
Ioh. 5. 17

Now little vvorme, vvhat ſayeſt thou beeing inuironed with ſuch light?

Lo, thy beloued, whom thou thoughteſt was with mee, ſpeaketh vnto thee.

SOVLE.

Hee was with mee when I ſaid *m*, *For mee it is good to draw neer vnto GOD.*
m pſal. 73 28.

Hee will be with thee, if thou alſo wilt ſay, *n My ſoule refuſeth comfort: the day of myſerie I deſire not o, for thou art my king and my God p.*
n pſa. 77. 2.
o Ier. 17. 16.
p pſal. 5. 2.

Bee not like to raging louers, but loue God alone, ſeeke him alone, which admitteth no companion of the world into his fellowſhip.

Talke thou onely with him, and though he depart, leaning the roome void, beare all things patiently. For his wont is to goe and come, to prouue his friend, and make him perfect

perfect in louing.

If thou desire his presence, beare his absence patiently. Waite, and waite againe, hee will depart for a while, and after a while will againe returne.

Loue maketh thee thus affected, which now heaueth thee on high, and straight way flingeth to the ground againe.

His loue is than all flowres sweeter; than lilies fairer; & brighter than the pretious stones.

For no creature is to bee preferred
q Mat. 10. 37. before the loue of God *q*, and therefore for that euery thing is to be de-
r Mat. 16. 26 Luk. 9. 25. spised *r*.

So soone as I was touched inwardly with his loue, I forthwith began so to be inflamed in my minde, that bidding adieu to all things in the world, I onely wished for his most pure embracements, and, as it were bearing hot coales out of a burning
s Psa. 73. 25 26. Ouen, I vttered these words which but fewe doe vse *s*.

Whom haue I in heauen but thee? and I haue desired none in the earth with thee. God is the strength of mine head and my portion for euer.

By these gather now of thy beloued

ued, what manner a one and what he is, which incomprehēfibly exceedeth all the things which are, and haue being.

And although hee can neyther by words be vttered, nor conceiued in minde, because he is infinit: yet is he very louely, tractable, fellowly, & to be intreated, insomuch as though he cannot be comprehended, yet after a strange manner hee may bee loued. Iob. 23. 8.

For by loue hee is taken, yea by loue fast bounden: but by desire, hee is sought; by prayer, knocked at; and by hope attained.

If as yet I haue not satisfied you, let him, whome you haue sought, satisfie you, and teache you, about all teachers, to finde himselfe.

Chap.

The fourth Booke

Chap. 2.

1. Of God his distinct iudgement at the end of this world. 2. The cursed fate of the vngodly.

KNit mine heart vnto thee, O Lord, that I may feare thy Name a.

a psl. 86. 11.

O my God, thou art much to bee loued, yea, and to bee feared much thou art b.

b psl. 96. 4.

Hee that loueth, let him be glad; but hee that loueth not thee, let him quake and feare. But he which neither dooth feare thee, nor loue thee, is vtterly foolish and frantike. For, *It is a fearefull thing to fall into thy hands* c.

c Hc. 10. 31

And, *who knoweth the power of thy wrath* d? Or, *who may abide the day of thy comming vnto iudgement* e?

d psl. 90. 11
e Mala. 3. 2

For, thy roaring shall bee like a Lion f; and thy glittering sword like a consuming fire.

f Esa. 5. 29.

At the sound of thy voyce all the dwellers in the world shall be mooued; and when thou commest, all the foundations of the earth shall shake.

shake *g*.

Who then but will feare? Or by what meanes can any escape thine hands *h*?

If a man will hide himselfe vpon the strong rock *i*, thou wilt thunder thereupon, and it shall rent asunder.

And if he lurke in caues, or mountaines, he shall be plucked out *k*, and be made to sustaine thy displeasure *l*, because hee cared not for thy fauour.

Surelie there is no place which can hide man from thy presence *m*.

For all things are naked and open in thine eyes *n*; thou seest the heart and the reines *o*, and beholdest the most secret affectiõs of the thought, so that no secret is hid from thine eyes *p*.

O how terrible wilt thou bee to sinners, and to the hearts that be hardened *q*, which now doe glorie in ill dooing, and triumph in wickednesse, saying, *The Lord seeth not; he will not regarde f*.

They are so puffed vp with vaine words, as though thou wouldest neuer come: yea, they turne awaie their eies, that they may not see the ende.

g 2. Pet. 3. 7. Reu. 6. 14.

h Psa. 139. 7. 8. &c.

i Isai. 2. 19. 20. &c.

k Hose. 10. 8. Luk. 23. 30

l Reuel. 6. 16. 17.

m Reuel. 9 6

n Iob 23. 10.

o Psa. 139. 7. 8. &c.

p Heb. 4. 13

q psal. 7. 9

r Eccl. 23. 19. 20.

s prou. 1. 24. 25. &c.

t Psal. 10. 11

f psa. 94. 7.

The fourth Booke.

But in the houre that they thinke not, thou wilt come t, and they shall be taken in the snares u of their owne wickednesse. And as theeues and robbers being suddenly taken are confounded: so shall they be put to confusion, at their due time.

t Mat. 24. 44.
u Lu. 21. 35

Then wilt thou haue them in derision, which now deride thy seruants; and euill shall bee rendered vnto such as haue abhorred thy righteousnesse.

x Pro. 1. 26 27. 28. &c.

Now they stoppe their eares vnto thy voice; but the time shall come, when they shall crie and not bee heard.

Now they turne thy word into a fable: but themselues shall be turned then into a flame of fire y. For thy word shall goe out with a horrible blaste; and it shall strike the wicked and Vnbeleeuers without all mercie.

y Mat. 25. 41.

What will the proud person saie then so puffed vp with knowledge, and swelling in power? What answere will hee make, when the last trumpe shall sounde in his eares z? When thou Lord our God, shalt appeare in Maiestie, togither with thine Angels a and Archangels?

z 1. Cor. 15 verse 52
a Mat. 24. 31.
b 1. Thes. 4 ver. 16.

Then

Then all the vngodly deriders of thy word shall bee husht; and they which haue molested thy seruants, stricken with an horrible feare e.

e Wisd. 5. 2 3.&c.

Then shall they vtterly bee confounded, which laying a good conscience and honestie aside, gaue themselues to vanitie and wantonnesse.

They shall suffer punishment then, which haue loosed the bridle vnto the flesh.

Then shall they roare towards heauen, which now are cunning in vaine musicke and daunces.

Then shall that bee turned into mourning, which hath bin contracted by inordinate pleasure.

They shal be bound vp in bundles together to be burned then d, which haue beene companions together at dronkennesse and bellie-cheere. And whom loue hath bound in vvickednes, the reuenging fire shall roule together in torments.

d Mat. 13. 41.42.43

O ye foolish, and wretched, O ye frantike, and blinde louers of the world, what doe yee, what is your meaning? how will yee escape the vengeance of the Lord?

Why for a little pleasure which you

you do loue, do ye hasten vnto euerlasting torments? Why feare ye not hell, which do so feare a little penāce? And, you which flie the death of the flesh, why aforehand do ye not take heede of the eternall death of the soule?

Vnlesse therefore yee doe conuert, and repent, ye shall neuer escape these horrible and fiery torments of Gods displeasure.

When I consider the day and houre of the generall iudgment, my bones doe shake for feare, because entreatie then shal not turne away the wrath of God, but he wil be a righteous iudge to all e.

Act. 10.42
1. Tim. 4.8
Heb. 12.23

O God most holie, mightie, and mercifull Sauiour, saue me from that bitter death, and giue me grace to repent, that I may vnfainedly bewaile my sinnes before I depart out of this present world.

CHAP.

CHAP. 3.

1. *An humble confession of sinnes.*
2. *With a prayer for grace to repent.*

MY sorrow is euer before mee a. a pſ. 38. 17

O my God, fondly haue I ſpotted my life with manifolde ſinnes: but Lorde behold my teares which I ſhead before thee, becauſe I haue ſo much offended thine holineſſe.

For I knowe that in mee, that is, in my fleſh, dwelleth no good thing b; and that ſo long as I carry about a mortall bodie, I am not free from wickednes. b Ro. 7. 18.

I therefore doe ſinne, and offend day by day; &, which is more lamentable, I ſuffer many ſins to paſs away without ſorrow & due repentance.

For being buſie moſt commonly, and encombred with affaires of the world, & vaine curiouſnes, I am not able ſo ſpeedilie to returne vnto wholeſome teares. Whereof it is that the darkneſſe of ſinne doth encreaſe ſo

so mightily against mee, the which both stop vp the fountaine of grace, and hinder the streames of heauenly comfort from comming vnto me.

LORD. And is that a small offence?

SOVLE. No my God, it is a great sinne, and so much the greater, as it passeth the sooner from the heart, and doth not pricke mee with sorrow.

But, Lord, wilt thou not regard this my wicked dealing? How long shall I delude thee, and thus deceiue my selfe!

Wilt thou alway be silent? where is thy rod? where is thy spur? where is thy wand?

O Lord, why doost thou withdrawe thy iudgement, and the paines of hell from mine eyes?

Were these things alwaies in my remembrance, could I be so retchlesse?

Thy silence and patience is for mine amendement *d*: but if I stil be negligent, wilt thou not then punish me seuerely *e*? Surely thou wilt punish me, if not in this world, yet in the world to come.

d Wis. 11. 20
e 2 Pet. 3. 9
e Wisd. 12. 10.

For nothing shall passe away vnreuenged,

reuenged, neither small, neither great offence.

But much better heere in this world, where both weeping is profitable, the paine is short, the satisfaction more accepted, and reconcilement sooner had.

And therefore spare not the rod; but with a sharpe water annoint mine eyes, and reserue not my sinnes vntill the time to come; least then I bee deliuered vnto the tormenters vntill I haue paide the vtmost farthing *f*. *f* Mat. 5. 26.

Better it is now a little for my profit to be pricked, than hereafter to feele the bitter paines of hell fire. Purgatory

Wherefore I am to mourne, and to conceiue a great sorrowe for my sinnes.

For many things I haue to bewaile, but no cause at all to laugh.

The darknesse of mine heart, the slippernesse of my conscience, my proneneſſe vnto wickednes, my want of grace, doe wish mee, yea rather of necessitie doe enforce mee to weepe and to lament.

Furthermore, the remembrance of manifold temptations, and of assaults

faults to sinne, should make me haue little lust to be merry.

Spare me, O Lord, spare me.

For though I weepe, beeing touched inwardly with sorrow, it is no maruell, because the time is now to weepe.

O happy is the houre, when I cõceiue sorrow for my sinnes! Blessed are the teares which doe flowe from the griefe of heart, at the consideration of the foulenes of a guilty conscience.

And who is able to sound the bottom of this depth, & to reproue the hidden filthines without feeling?

g Ioh. 1.9

O my God, the true lighting, thou canst lighten all the obscure places of mine heart, yea and burne vp all the spots therof, in the spirit of heat, and iudgement.

h Psal. 51 10

It is in thee to giue a newe heart, to create a new spirit *h*, and there to prepare a secret habitation, that it may be a place for thee to rest in, and a tabernacle of thy Name, which art the louer of cleannesse, and the guest of the good conscience.

But forsomuch as willingly thou doost not visite a disordered house, but

but commonly leaueſt the ſame to bee illuded with beaſtly affections, I am the more carefull leaſt that betide me.

But helpe me, O mercifull & gratious God, to repaire the ruines of this mine houſe.

Woe to him from whome thou departeſt away offended. But peace to him vnto whom thou deſcendeſt, and with whome thou abideſt.

I miſerable wretch now placed in the midſt of ſnares, and loaden with the ſhackles of wickednes, what counſell is beſt for me, or what remedie to be vſed, but only to lift vp mine heauie eyes vnto thee, that my crie may be heard in the heauens?

For a polluted conſcience ſhall neuer finde or haue a better medicine, than bitterly to ſlaie it ſelfe in prayer. And how can extreame tentation more profitablie be cured that it preuaile not, than by powring continual petitions vnto thee, and by humbling our ſelues?

But who can giue mee theſe bleſſings? I meane to pray and to weepe as I ought to doe. Where may I attaine

attaine that humilitie, and aboundance of teares? Doubtlesse of thee Lord, with whom is mercie *i*, and great redemption.

1. Ps. 130. 7

O Lord, my God, the giuer of all grace *k*, graunt that I may, as I am bound, bewaile mine offences, seeme they neuer so small, and to amend all without vaine excuses, aswell those offences which are secret, as those that are well knowne.

k Iam. 1. 17

Let this mine heartie repentance get me thy fauour again, and prepare vnto well doing, and to that which tendeth vnto saluation.

CHAP.

of the Imitation of Christ.

CHAP. 4.

1. A lamentation of the soule for her *weaknes and vnstaiednes in the* race of virtue.

Hine eyes did see me when I was without forme a. a Psal. 139 16.

O Lord my GOD, what in the ende will become of me, seeing daily I doo offend?

When shall I amende my life as I ought to doo? When will it be better with mee? When shall I waxe strong? And when shall I ouercome?

I am cast headlong into the deepe pit of filthinesse. Who can thinke there is yet hope left to arise againe, to amend, to goe forward, and to come vnto the ende? Surely touching my selfe I am out of all hope: ah that mine hope were stronger in thee!

I greatlie doe despaire, because my weaknesse encreaseth through long troubles; and I see no ende of my sorrow, and sinne.

And though I ſay, Lo now I will begin to amend; lo it is now time, I will dooe my beſt to reforme my ſelf, ſtraight-way, alas, ſinne ſtandeth before mee, the enemie lifteth vp himſelfe againſt mee, and wicked cuſtome keepeth mee backe with might and maine, contrarie to my minde.

O Lord, beholde how I am caſt downe and troden vnderfoote: beholde the troubles which I dooe indure.

Liſt vp thy righthand, and deliuer mee fro my perſecutors, for they
b pſ. 142. 6 are too ſtrong for me *b*.

My wiſedome is periſhed, and my ſtrength hath failed mee.

Mine arme is broken, neither can
c pſal. 44. 6 my ſword ſaue me *c*.

I ſee not vnto whom I may flie; and that will receiue and heale me, I know none.

Thou alone continueſt my refuge: but I dare not approach for ſhame, becauſe I haue offended thee.

I haue ſinned O God, forgiue me. I am ſorie, yea heartily ſorie that euer I did tranſgreſſe thy lawes.

Giue mee that which ſeemeth right in thine eyes, and bee merci-

full.

full.

Thou diddeſt iuſtly in forſaking me, and iuſtlie thou diddeſt commit mee into the hands of mine aduerſarie.

But Lord, remember that which thou haſt made, amende that which is decaied, for of it ſelfe it can neuer ſtand.

Marke my groaning, & my troubles: let the paine and griefe of mine heart at no time bee out of thy remembrance.

O mercifull Father, caſt an eye vpon my thraldome and impriſonment, vpon the miſery and crueltie which I doe endure; and bring mee out that am bound, from the priſon houſe, and wretched bondage.

Though a man ſhould liue many yeares, what will hee be the better thereby? And who knoweth whether he ſhall amend his wicked life, or be worſe and worſe?

Man woteth not how hee ſhall proceed, and end; and his continuance is verie doubtfull, becauſe of the manifold chances of euils, and dangerous tentations.

Manie at their firſt conuerſion from ſinne, are good and humble,

which afterwarde become forwarde and rebellious. At the firſt they were modeſt and deuout, zealous and ſilent, and in the end proued careleſſe, and diſſolute, babblers, & barbarous. And they which at the beginning did bridle their wicked affections, at the length had ſcarce any care at all, either what they ſaid or did. And ſo by little & little wickednes taketh root, and encreaſeth while it is not preuented at the beginning.

Who therefore but ſhould feare, and be circumſpect, ſeeing ſuch vnluckie chances doe come vnto the good and modeſt?

Againe, who thoroughly dooth know whether he be elected, or hath ſtrength to beare all things?

d Act. 14 22. Wee are to be tried *d*, and who is ſure that he ſhall not be burned, ſeeing tentation is a fire *e*?

e 1 Pe. 1. 7. So that all muſt feare, and hope alike of the better: but none is raſhly to preſume, nor yet proudly to bee ſecure.

f pro. 17. 3. Indeed the gold which is tryed *f*, ſhall be preſerued: but I aduiſe thee, O man, to conſider well of what metall thou art.

The

The celestiall purger will purge, he wil fine the sonnes of Leui g, euen all that are his seruants *h*.

g Mal. 3.3.
h 2 Tim. 2 12.

It is not alwaies gold, which hath the colour of gold; neither is it alway stubble, or naughty siluer, which endureth beating, and beareth the file. For God beholdeth the very cogitations and the hearts *i*, by them most commonly working wonders, which in the opinion of many, are but cast-awaies.

i psal. 7.9

O Lord God, what ioy can I haue in this world, when I think vpon the vncertaintie *k*, and frailtie of all things vnder heauen?

k 2 Pet. 3.7 Psal. 102. 25.26.

Notwithstanding, this am I sure of, that thou art good, and that thy mercy is from generation to generation on them that feare thee *l*.

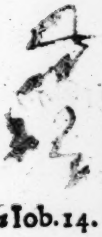
l Luk. 1.50

For thine infinite goodnesse and mercie, is greater than all my sinnes.

And this shall bee my comfort, while thou giuest me space to amend my life.

CHAP. 5.

1. Of the shortnesse and miserie of this present life. 2. A prayer for *grace to renounce the world, and the vanities of the same.*



LEt me vnderstand the shortnes of my daies. So long as I am in this world, I am wicked *a*: and while I continue vpon the earth, I am poore, a stranger, and a pilgrime *b*.

a Iob. 14. 4.

b Heb. 11 13.

I brought nothing into the world *c*, & certain it is I can carie nothing thereout: for naked came I out of my mothers wombe *d*, & naked shal I returne thither againe.

c 1 Tim. 6. 7

d Iob 1. 21

As a shadow which passeth away, and as a feather which is tossed vp & downe with the wind: and as a guest of one night, so suddenly shal I passe away.

All the time wee haue heere to liue, is but as the shortest night. Fewe and euill are my dayes *e*, and after a little while they shall end, and bee as though they had neuer been

e Ge. 47. 9.

beene.

And when man is dead, what is in man but filthines? Who will haue any care of a ſtinking carkas? Or who wil enquire of the abſent being dead? whereas being aliue he was accounted of.

A ſmall while is man remembred either of his friends or of ſtrangers: but vndoubtedly the righteous ſhall be had in euerlaſting remembrance *f*, becauſe hee ſhall bee euerlaſtingly linked to GOD, who is alwaies the ſame, and ſhall neuer die *g*. f Pſ. 112.6

g Pſ. 102. 27

Therefore happie is he which putteth no truſt in man; nor yet reioyceth in any worldly thing, but hath his heart fixed in heauen *h*: for whatſoeuer is in this world, is tranſitorie *i* and vaine. h pſa. 2. 12 i 2. Pet. 3. 7

Call into thy minde thoſe which haue liued ſince the worlde began, vntill now, and tell, I pray thee, where they bee? And thoſe whom you ſee and heare to liue now, how long thinkeſt thou will they indure? Pſal. 102. 25. 26. 1. Cor. 7. 31 Iohn. 2. 17

Say therefore of all, Euerie man that liueth, is but vanitie *k*. k Pſa. 39. 5

O miſerable and wretched life!

O fraile, and lamentable life, which good men doe ſuffer rather than deſire: and wicked men, albe they deſire it, yet can they not long inioy the ſame!

Oh, vanitie of this world, when wilt thou haue and ende? when wilt thou ceaſe!

Yet the time will come, when all the elect ſhall bee ſette free from the
l Ro.8. 22 bondage of corruption *l*, though now
23. they doe lament, becauſe they are e-
m Pſ.1.23 ſtranged from the kingdome of Chriſt *m*.

Would to God, the whole world would euen wither vp in mine heart; and my Lord God, euen mine immortall ſpouſe, ſeeme ſweete vnto my ſoule!

Vndoubtedly, the fleeting ioy of this preſent life, is but a falſe and a moſt bitter potion. Let them drinke thereof that liſt, for afterward they ſhall feele a moſt bitter fire. And the more one hath drunk therof, the ſharper ſhall his torments be, becauſe the whole pleaſure of this world ſhall more ſpeedily paſſe away than the
n Wiſ.5.8 winde *n*, and leaue to their louers
9.&c. paines and burnings *o*.
o Lu.16.25 Therefore out of my ſight thou deceipt-

deceiptfull glorie of the world, and all foolish pleasure of the flesh.

Manie you doe drawe, and deceiue: but in the end you leaue and destroy them p.

p 1.Ioh.2. 15.16.17

Woe to them which beleeue thee; woe be to them that are there drowned.

But come, and come nigh mee, most holy humilitie; and the full renouncing of all worldly pompes; and neuer doe thou leaue me, O thou sweete remembrance of my present pilgrimage.

What am I but ashes, and earth q? and whither tende I, but towards earth r?

q Eccles. 10.9
r Gen.3.19

Oh, how wretched am I become! how iustly may I lament, when I thinke vpon my pilgrimage s, & how little I am priuie how I shall end the same!

s Heb.11.13

If I liue well, and continue so, there is no cause why I should feare an euill death. But who can glorie of a good life, and of a pure conscience? Hee which knoweth himselfe to be such a one, let him reioyce in the Lord t, and take compassion vpon me a sinner.

t 2.cor.1.31

To liue I haue no desire u, because

u Phi.1,23

miserie enuironeth me on euery side: to die, an euill conscience is affraide; for, to answere God, it hath not one
x Iob. 9.3 for a thousand x.

The Prophet was not so in feare
y ps. 108.1 which saide y, *Mine heart is prepared O God*, my heart is prepared.

O Lord, the God of my saluation, let my life come vnto a good ende; and prolong not the daies of my lamentation. With sorrow I came into this prison; and without griefe I shall not get out.

S. Long doe I thinke this life; and the rather, because of the continuall miserie and troubles which I finde therein: but in truth it is not long, for it passeth away more swiftly than
z Iob 9.25 a Poste z.

To a man that liueth in paine and
a Ecclus. 41 2. miserie, all time is long a, and hee counteth a daie for a yeere. This maketh my life tedious vnto mee, and so much the more it dooth trouble mee, as the more truely I consider all the miseries of the same.

But, if happely any consolations and ioy come betweene, it standeth mee vpon to looke about whether they be of God, or no. If they bee

of

of God, I accept them gladly, but yet I knowe not how long they will continue: yet how short soeuer they bee, they like and please me well.

But, would to God hee would poure them largely vpon me; and cause them to continue with mee a long while!

But the ioyes and pleasures which are not of God, are vile and vading, albeit to the showe they appeare sweet and pleasant.

Thus, euen thus passeth away this life, repleniſhed continually both with good and euill things.

Therefore, so long as I liue in this world, I am a poore pilgrime *b*. *b* Heb. 11 13

I cannot truly say I haue enough, because presently there is satietie *c* of no good thing *c*: but the good thing which I looke for, thou art *d*, in whom I belieue. *c* Eccles. 1. 8. *d* Psa. 119. 57.

So that when thy glory hath appeared, and repleniſhed me, then, euen then I will acknowledge, that I haue enough. But in the meane while, because this word is hidden from mee, much griefe and sorrow doth inuiron my soule.

And therefore beeing mindfull of

The fourth booke

of thine holy saying, I repeate this oftentimes, *My soule is very heauie, euen vnto the death.*

Math. 26 38

Well were it with me, if this houre were come, and that neither griefe nor sorrow did possesse me!

But, Lord, I beseech thee, let thy goodnes conserue mee.

Chap. 6.

1 *An ardent desire of the soule to be losed from sinne, and from the troubles of this world.*

(:.:)

BRing my soule out of prison a. The greatnesse of my sorrow will not suffer me to be still. a psl. 142.7

For why doe I yet liue in this world? I knowe not what I can doe heere.

Slowlie, God hee knoweth, I goe forward in virtue; nay woulde to God I went not backward!

O Lord, what a pleasure shouldest thou doe mee, if speedilie thou wouldest take mee out of this life, that a worser thing come not vnto mee b. b1

My life, alas, figheth in paine and in wel-dooing amendeth not.

If thou looke for my conuersion, I repent not by the same, but doe abuse thy long suffering: if thou punish mee, I doe hardly show patience, because thou pursuest drie

sub-

stubble c.

c Iob 13 25.

Why then dooſt thou not quite take away thy ſeruant? Why doe I liue vpon the earth? That is, why doe I dwell among good people, & yet reforme not my life and manners? Why, ſo vnworthily and dangerouſly keepe I the place of ſome better perſon, and yet walke ſo careleſſie and ſo coldlie in this life?

Thus poure I out this woful thing which I conſider of, in the eares of my God.

Yet, gracious Lord, cry not out in thine anger againſt mee, *Cut downe the tree* d, *and caſt it into the fire.*

d Lu. 13. 7.

I accuſe mine infirmitie before thee, that I may finde grace in thy ſight through my confeſſion.

It is my part to accuſe; but it belongeth vnto thee to ſhew mercy e. It is my part to weepe and to ſigh bitterly; but it belongeth vnto thee Lord, mercifully to comfort.

e 9.

Wherefore, my Lord and God, either giue mee more grace in this life, or take mee ſpeedily out of this world, that the rest be not worſer.

For, to liue long, and not to ceaſe

from

from ill liuing, is but to augment the punishment of hell.

Neither can I away with such a life as knoweth neither how to proceede in vertue, nor to bewaile wickednesse.

For that partie which leadeth an holy and righteous life, is grieued at the heart whensoeuer hee offendeth; and that hee may in grace and virtue increase more and more, it is alwaies his desire.

What shall he dooe which knoweth himselfe daily to offend; and that his flesh greeuously dooth rise against the spirit? who also beeing ouercome with tediousnesse sometime, and cooled with negligence and idlenesse, dooth giue ouer to resist, or else laying aside the spirituall weapons *f*, doth follow the swinge of the flesh, whither his owne will doth draw him? f Eph. 6. 14.

Alas, Lord and God, such a one alas draweth nigh vnto the gates of death; and liuing in the flesh, runneth into the death of the soule.

Oh, how is euery one to take heed, that he be not seduced and supplanted of the enemie *g*! g 1. Pet 5. 8.

No man is sure from temptation *h*, h Mat. 6. 13.

no.

j Iob. 14.4 no man is pure from sinne *j*; but all
psa. 51.5.7 the sort of vs are fraile *k*.
k Iam. 3.2 But, Lord, thou which art almigh-
l Iob. 13.3 tie *l*, and knowest all things *m*, raise
m Eccl. 23 19. vp the broken in heart; and clense
the vncleane from all filthinesse, re-
Esa. 13.12 nue a newe spirit within his bowels,
that all faintnesse and lasinesse may
leaue him, that spirituall zeale may
returne, and that thy loue may con-
tinue vnmooueable within him vnto
the end.

For he onely wanteth thine assi-
stance, who is peised downe with his
n Wis. 9.15 owne waighr *n*; neither is he able
to cast off the loade of sinne, vntill
thou sende strength from heauen of
power to loose the hard fetters of car-
nall affections.

And this, my request is to obtaine;
for without thy speciall grace, wee
shall neither leade a godly life in this
o Ro. 6.22 world, nor liue eternally in the life
to come *o*.

And whereas I now liue in the bo-
die, it is no ioye to mee; for better it
p phi. 1,23 were for me to die, than to liue *p*;
because through this life I am de-
barred the farder from eternall life,
which cannot come, vnlesse that
death doo destroie the life present,
yea

yea and death also it selfe be destroied.

Hence it is that my desire is to heauen-ward, and mine heart seeking eternall rest fetcheth deepe sighes, and cryeth:

It is now enough Lord, take away my soule, which thou hast redeemed with thy pretious blood *q*. q 1. Pet. 1. 18. 19.

Open to me the gate of thy kingdome, and let in a poore pilgrime *r*, returning vnto thee from exile. r Heb. 11 13.

Listen to me, Lord, and loose me from the band of the bodie *s*. s Phi. 1. 23

What should I longer doe here? I am good neither to my selfe, nor to others.

Why then doe I liue? To my selfe I am burdensom, to others troublesome.

What shall become of mee? I wot not, Lord, whether thou hast foreseene any better thing of me, wherfore my longing should be lingred.

I doe allow thine ordinance, because it is good: but in me onely I finde the euill, why it grieueth and troubleth me to liue in the world.

For daily I doe sinne; I heape sinne vpon sinne, and yet as I ought,

I repent not.

If therefore I were looſed from
t Rom.6.6 this bodie of ſinne t, and coupled to thee in heauen, neither ſhould I offende any more, nor thou be offended, but be praiſed continually.

Notwithſtanding as yet thou beareſt with mee u, and ſheweſt all pati-
u 2.Pet.8 9 ence.

I know my fault; becauſe through my ſinnes I may not enter into thy
x Eph.5.5 kingdome. For none vncleane thing
Reu.22.15 ſhall enter thereinto x.

But when ſhall I be without ſinne? When ſhall I throughly be cleanſed, that I may not feare to bee prohibited, but reioyce rather to be let in?

If I goe not forward more zealouſlie, nor be more carefull than hitherto I haue bin, I am affraide, mine hope will be little enough.

But Lord, thou which wilt that
y 1.Tim.2 no man ſhould periſh y, but that all
4. ſhould be ſaued, graunt mee more
1.Pet.3.9 grace to the amendment of my life; and to hope for celeſtiall bleſsings, giue mee the ſpirit of inwarde fatneſſe.

Let not mine heart heere reioyce after the fleſh; but in fearing let it

expect

expect for death.

Let no care or creature hold mee backe: but let thy desired presence drawe and comfort me.

Blessed is the man which trusteth in thee, O Lord z: but more blessed is he that is passed out of this wicked world, for hee shall no more either feele or feare any trouble a.

z Psal. 37.34 and 27.14

a Reu.7.17 and 21.4.

Chap.

CHAP. 7.

1. A godly deſire for a good *death.*

a pſa.71.5. *Lord, thou art mine hope euen frō my youth* a. In this hope I fly vnto thee, vntill the laſt houre and time of my reſolution ſhall come.

Oh that I were ſo well prepared, that I might euen now die vnder the hope of grace!

Oh that I had ended this life with an happie departure; and layd off the loade of this body *b*; how many dangers and feares had I then eſcaped!

b Wiſ.9.15

Happy is the man whom thou haſt choſen & taken vp, who is now gone out of this world vnto the fa-

c Mat.5.48
d Mat.25.34
e Phi.1.23
f Reu.22.5
g Reu.21.4
h Reue.7 16.17
i Re.14.13.
k Re.22.5.

there *c*; frō baniſhment, vnto a kingdom *d*; from the priſon vnto the palace *e*; from darkneſs vnto light *f*; from death vnto life *g*; vnto ſecurity from dangers *h*; from labour vnto reſt *i*; and from all manner miſeries vnto euerlaſting felicitie *k*.

Happy is the ſoule that now enioyeth

ioyeth her reward, triumphing in thee her Lord!

But, alas that my Countrie is so long kept from me!! /pſ. 120.5

How graciouſly and mercifullie ſhouldeſt thou deale with mee, if quickly I were called away, and bidden to come vnto thee, that where thou art I might be alſo!

Oh that I had beene taken out of this world, before euer I had known the filthineſſe of the ſame, and before I was afraide to offend euen in ſmall things; how happy then had I bin! But now the longer here I liue, the more I wander from thee, and doe ſin in too too many things.

Woe is mee, what haue I done? Alas, I haue followed the deſires of the fleſh, and haue drawne vanitie to my ſelfe with roapes, but godlineſſe I haue abandoned, abhorred innocencie, and added ſinne vnto ſinne: ſo that now to my griefe I finde that true which I haue ſometime read m, *Woe be to the wicked, it ſhall bee euill* Eſay 3. *with him.* 11.

Too too late almoſt I haue returned vnto my GOD, yea very late it was ere I began to amend, & then

too

too but slowely went I on; I was not zealous enough in my proceeding, I did not encrease in zeale; but, which is worser, I wexed cooler and cooler.

Hence it was that many times I was verie loath to die, because my guiltie conscience still told me I had not liued as I should haue done.

Notwithstanding, in consideration of the dangerous temptations (whereunto I am subiect) and that my sinnes might not increase, many a time haue I wished for death; and into these words haue I burst, saying:

Oh that now God in mercy wold take mee out of this world, that I might sin no more vpon earth! Oh that God speedily would vouchsafe to take mee away, and make an end of my labours; in what an happie state should I then be!

But, Lord; all things must bee euen as thou wilt. If thou minde to do that which I require, it shall forthwith be accomplished: but if otherwise, thy will be done.

I may vtter out my desire, and the misery which I endure, not as

to

to him which is ignorant thereof, but that thereby I may finde some comfort to my soule.

I knowe I am not yet ready as I ought to bee, for my conscience is greatly out of quiet.

And what maruell though I, a sinner, doe stand in feare, seeing many euen of the holy fathers were afraid, because thou iudgest not as man doth *n*.

n 1.Sam.16 17.

But how shall I prepare my selfe? It were good for me to prepare my selfe against that time, which may come this daie before to morrow for any thing I know.

Iohn.8.15 16.

Therefore I will more firmely alter my purpose; I will bewaile all my [illegible] I will sacrifice

tary not, vntie my sinnes, loose my fetters, bring me out of prison, out of the lake of misery, and mire clay q.

q Psa. 40. 2. 1.

I haue waited patiently for thee, O Lord, incline to me and heare my crie. Leaue me not any longer in this wicked world.

Let it content thee that hitherto I haue striuen, that so long I haue bin in exile; that I haue not deserued to enioy thee, nor to see thee face to face r.

r 1. Cor. 13 12.

Graunt me to enioy the long desired ioy, which no time shall end, nor troubles ouershadow.

Reu. 22. 4

Shewe me thy countenance, which the angels continually do behoide f.

f Mat. 18. 10

Let thy voice bee heard in [illegible] eares, which

CHAP. 8.

A meditation of one dead vnto the world, yet aliue in Christ.

Turne awaie mine eyes from regarding vanitie a.

Oh Iesu which art the true life *b*, which neuer shall haue ende; giue me grace that through loue of thee I may bee consumed, through loue wounded, through loue killed, that the flesh preuaile not ouer me.

a Psal. 119 37.
b Ioh. 11.5

I am not as yet throughly dead to the world, but the olde man yet liueth in mee *c*, raising vp within mee much contention, and desires of manifold euils, and making the nights bitter, and the dayes tedious vnto me.

c Ro. 7.23

Oh when will it fall out, that boldly I may say, I thought my selfe as a dead man? For he which dead is, doth weigh neither the praises of men, nor the reproches of the malignant, because he is dead.

Hee which touching the flesh is

dead, neither ſpeaketh, nor ſmelleth, nor taſteth, nor exerciſeth any work, yea, he neither heareth alſo the vanitie of this world: againe hee regardeth not curious & beautifull things enticing vnto the loue of ſome vile thing vpon earth.

And he which is dead to the world, is not in the world, but in God, to whom he liueth; euen as Paule to the beloued diſciples doth ſay *d*, *Yee are dead, and your life is hid with Chriſt in God.*

d colos. 3. 3

This man doth ſo ſpeak, ſo think, ſo behold things without, as though they were not. For the things which are ſeene, are temporall, and vaine *e*: but the things which are not ſeene, are eternall *f*.

e 1 Ioh. 2 17.

f 2 Cor. 4. 18.

Hither dooth he caſt his eye; hither dooth hee haſten; hither is his deſire; for theſe things dooth he labour; to attaine theſe things is all his ſtudie *g*.

g col. 3. 1. 2

Theſe things hee wiſheth, theſe things hee loueth, theſe things hee ſeeketh, theſe things hee ſauoureth, euen which are within, and ſecret, to wit, great good things, ſoueraign, and eternall things, of which hee cannot thinke too often, becauſe they

they are exceeding precious, & sweet, and delectable, and more then vtterable *h*. *h* 1 cor. 2. 9

This man is farre estranged from present things *i*, and breatheth altogether after things eternall *k*, hauing the dominion ouer the sensuall appetite. *i* Gal. 6. 14. *k* Col. 3. 2.

For the flesh seeketh outward, desireth pleasant, loueth present, loatheth absent, flieth all sharp and bitter things, which notwithstanding are good for the soule *l*. Whence it commeth, that it will not suffer the spirit to be at rest, but layeth before it sundry fantasies, which are scarce to be spoken, and in truth not to bee accounted of. *l* Rom. 8. 4. 5. &c.

But hee which is endued with the grace of spiritual fortitude, may with more ease subdue the insolent motions of the flesh, singing in the word of the diuine power *m*, *The Lord is with me, therefore I will not feare what flesh can doe vnto me.* *m* pf. 118. 6.

Therefore albeit this sensualitie doth moue battell, & the voice of the flesh doth secretly murmure *n*; yet doth not the spirituall man easily consent; for greater is the force of the diuine loue which inwardly *n* Ro. 8, 23.

doth comfort.

This man now and then so sweetlie, so strongly, and so earnestly is drawne, rauished, and in loue with God, that scarcely hee doth see, and perceiue the things about him, and be heard in the world: because he is
o Mat.6.21 not there, but elsewhere o: not belowe, but aloft euen with God, and in God, which mooueth the spirit within him, and erecteth, and as it were carrieth it away in a fierie chariot, that at the length it may enioye him in an happie, and holy, and long wished desire of his heart.

This man is seldome found (idle) abroade, because his friende hath borne him away. There quietly and alone he heareth his speech, euen the speech of his beloued, and greatly doth reioice to heare the voice of his vnsuspected spouse.

Neither straight-way doth he cast his phiall vpon the ground to drawe vp vanitie: but hideth the founde treasure, and shutteth it vnder lock & key, that the foote of pride come not in, and so all vertue doe perish. For
p Sal.S.8.6 thus he saith to him *p, Set me as a seal on thine heart*, and so forth as it followeth in that place.

It

It is good to seale the heart, and to keep it, least the beloued go back, and flie away: because he seeketh & visiteth aboue all, a pure and an humble heart q.

q Mat. 5. 8 Mat. 11. 29

These things hee thinketh with himselfe, and is astonished at that good thing which passeth all sense, and gifts. Yea still hee wandreth, and enquireth diligently, what thing is this? and exceedingly reioyceth, for that manna is come downe from heauen.

And he which ministreth true bread r from heauen, doth giue also a good vnderstanding to the taster, that hee may know, how euerie good giuing and euerie gift is from aboue, and commeth downe from the father of lights s.

r Ioh. 6 31 32.

This word now, saith hee, is from God t. Without him there is nothing. I haue all things from him.

s Iam. 1. 17. t Ioh. 1. 3

Furthermore (this spirituall man) hee wondereth, and lamenteth that hee so lightly esteemeth so excellent a good thing, by the which hee is not a little blessed; and whie also he dooth not oftner bend his heart to heare and to see that, than the which nothing is more sweete, and

blessed to be desired.

And would to God hence-forth I might thus doe. For this exceedingly doth delight me, and more will delight me, the more I giue my selfe vnto these meditations.

Oh that my beloued would come into mine heart, that I might taste the sweetnes of his apples!

Oh that hee would decline vnto mee and shewe himselfe to mee, and mee to himselfe! He is my felicitie and mine only delight.

Now begin I to couet, and desire and greatly to loue this good thing, in whom all good things are *u*; this ioye, in whom is all ioy; this one thing, in whom are all things, small and great, base and hie; yet nothing created, but without all conceipt of man, the beginning & the end of all the good things which hee hath formed *x*.

u Act.17.28

x Reu.1,8 17.

Hence it is that now and then I woulde throughly bee repleniſhed with this good thing, and filled with that so heauenly ioy, and I couet after a sort euen to be swallowed vp and consumed vtterly of him, that mine insatiable desire might once be fulfilled in such sort, that nothing in

me

mee might be mine, but his onelie whose the fire and heate of loue is, whose this wonderfull worke is also, that so I might the more greedily be carried to him ward, and be made one spirit togethet with him.

Notwithstanding, all this doth not puffe vp the godly man, or make him to thinke himselfe some-what, or to despise others, or to iudge inferiors: for he knoweth that whatsoeuer hee hath, commeth not of himselfe, but it is the free gift of God, that therby he is not to waxe proud, when he perceiueth himselfe to be so comforted of the Lord. y 1.cor.4.7

For hee seeketh not the praise of man, he careth not for forraine fauor, but hee seeketh the beloued, his praise and his fauour hee onelie desireth, in whom hee hath all things, and shall finde more than all these things: because hee preferreth his loue, his sweetnesse, and the ioyfull enioying of him before all transitorie things; and his honour hee seeketh and figheth for aboue all things else. And therefore hee cannot bee proud, nor boast of any thing.

(God) hee is his glorie, his praise, and his comfort z. (God euen) hee z 2.cor.1.31

is his true and perfect ioy, his soueraigne and sole happinesse all his desire and perfection. And which more is, he would haue others also thus to reioyce with him, and to enioy such felicitie without ende both in this world, and in heauen too.

For this is his desire & praier, that God would reueale himselfe to all men, and that he would vouchsafe to conuert and drawe all vnto him, that he alone might be praised & glorified: for he is both loue it self, & such a fountaine of loue, as neuer can bee drawne drie. For he doth more loue all men than all men (set together) can loue him.

1.Ioh.4.8

Notwithstanding, it liketh him well, if any man hath a desire to loue him from the bottom, although hee cannot sound vnto the depth. For he in louing deuoureth, vanquisheth, & surpasseth all.

Chap.

Chap. 9.

A desire of the soule, that no earthly creature may carrie her away vnto vanitie.

Behold, I would take my flight far off and lodge in the mountaines. a Psa. 55. 7

Oh how profitable, how sweete, and how ioyfull a thing it is to sit solitarie in silence, to talke with God, and to enioy the onely good thing, in which are all good things *b*!. b Iam. 1. 17

Would to God I were so conioyned to that simple and onely good thing, that I might be mooued with none affections and distractions of transitorie things, nor curiously fasten mine eies vpon any creature, and visible thing!

O wretched man that I am, who shall deliuer mee from the body of this death *c*? c Ro. 7. 24

Alas how often dieth my soule for the creatures which shee loueth! oh manie times she forgetteth her creator, and is carried away for their sakes.

Mine

Mine vnstable minde now willeth this thing, now that thing, now it is heere, now there, seeking but not finding rest in creatures: because there is no creature which can yeeld full satietie to be enioyed *d*, though it hath some delectation for vse.

d Eccles. 1 8.

The heart of man is vnsearchable, and who can knowe it *e*? O Lord, thou knoweste the thoughts of men, that they are vaine *f*.

e Iere. 17.9
f psl. 94. 11.

O eternall God *g*, most hie and infinite *h*, the Creator *i*, and Gouernour of all things *k*, I am thy creature *l*, which thou hast made by thy power.

g 1 Tim. 1, 17.
h psal. 139. 7. 8. &c.
i Act. 17. 24.
k Psa. 97. 1.
l psl. 100. 3 & 119. 73.

Thou hast made me that I should loue thee, and gladly would I loue thee, but I cannot as I would.

For I am fettered with vaine loue, and with clammie affection of transitory things; from which, while I would rid my selfe, hardly or not at all can I so doe without great paine.

Oh how soone would they flie and perish, if thou Christ wert sweet and didst sauour in my nosthrils.

Notwithstanding, somtime throgh the sight of the minde I doe behold thine inuisible things, by the creation of the world *m*, & thee also the soue-

m Rom. 1. 20

soueraigne felicitie, the true and eternall God.

And gladly would I continue in these meditations; but forthwith, I knowe not with what winde I am blowen away from them, and held downe *n* like a miser by the loue and weight of visible things. *n* Wis. 9. 15

Behold, I firmely doe purpose in mine heart, as it were making a couenant betweene mee and thee, that for thy noble and precious loue, I will neither loue nor looke vpon any creature, but will contemne all things, yea my selfe and all mine *o*: but straight-way worldly, fleshlie, and familiar cogitations doe ascend into mine heart, as though in them were a certaine felicitie, and as though, if I contemned them, I were to forgo some great good thing: & these beare a good countenance, but they hide the wofull ende, showing what is present, but hiding the inconuenience that will ensue, as though euery where, and in all creatures thou art to be sought, and that nothing were to be neglected or despised, which hath been made of my God: and thus they withdrawe mee oftentimes from my purpose, and at *o* Ro. 8. 35.

the

the length vtterly seduce me.

Oh how vaine, and deceiptfull, and almost nothing, are things which now stand and flourish, prooued to bee *p*, which flying away after their sudden ioyes, doe leaue me among the thornes and briars of a guiltie conscience.

p Ioh. 2. 15 16. 17.

But woe is mee, Lord, yea woe againe to me because so soone I haue beleeued and assented to vanitie, and so quickly forsaken thee, which art the truth *q*.

q Ioh. 14. 6

Oh, how greatly haue I sinned euen in this, that I haue not stucken to thee alone, neglecting all things else. *r*

r Lu. 18. 29 30.

For I was made to loue and to enioy thee: but by following after creatures inordinately, I haue lost thee, and found no rest for mine heart in them neither *s*.

s Eccles. 1. 8

But turne me vnto thee, O Lord, and leaue me not in earthly things, thou which hast vouchsafed to promise celestiall things to such as followe thee *t*.

t Mat. 19. 8 Luke 9. 23

CHAP. 10.

1. A comparison betweene earthly *and heauenly ioyes*; 2. *with a praier* for grace to contemne this transitorie world.

MY *soule hath refused comfort* a. Wander thou not after deceiptful vanities and madnes, O my soule, but turne vnto the Lord thy God, for he is the fountaine of all comfort b. a Psal. 77. b 2. cor. 1. 3.

Whatsoeuer thou seekest either among men, or among creatures, thou shalt leese it, and shalt well perceiue it to perish. For though I graunt, they may yeelde some shewe of comfort, yet sure I am nothing doth continue c. c 1. Ioh. 2. 15. 16. 17.

Why so vainely wilt thou bee deceiued? It is egregious folly to beg of a begger, when he that is rich will giue aboundantly. Euery creature is but poore to minister comfort vnto vs; but God which is rich in mercy d giueth to all men liberallie e, and reproacheth no man, if thou for thy part diligently doo seeke f, and patiently, 1. cor. 7. 31. d Ephe. 2 e Iam. 1. f Matth

tiently expect his leisure.

Returne, O my soule, returne
g Gen. 8. 9 downe vnto Noah in the arke *g*, euen vnto Christ in thine heart, because it is not good to abide long abroad.

See thou refuse outward comfort,
h 1. Ioh. 2. 15 if inwardly thou wilt be refreshed *h*. Doo not thou with the Crowe abide
i Gen. 8. 7 without the arke *i*, but with speede auoide the carcase. Returne thou an hungred, and Christ so will feede
k Ioh. 6. 31 thee with the bread of life *k*.
32. 35. If vrgent necessitie, or weakenesse hold thee abroade, take heed thou make no stay, but with speede get thee home, least thou bee either ouerwhelmed with the floud of words, or comprehended in the snares of diuelish tentation.

Many traps are laid for the wandering soule: and great safetie hath the quicke returning dooue: which not finding where to set her foote, made haste to come back vnto Noah
8. 9. in the ship.

Goe thou therefore vnto thy secret place and abide there, yea let it bee a griefe for thee to be else where.

O Blessed is the soule, which
l. 5. 8 hath a cleere conscience before God *m*, and is not delighted with anie

vaine-

vaine thing *n*, which is neither polluted with louing any thing *o*, nor wearied with extreamely hating any man *p*!

Bleſſed is the ſoule that ſeeketh no comfort of creatures, but fixeth all her hope in the Lord *q*!

Bleſſed is the ſoule which refuſeth all outward and temporal quietneſſe, and whatſoeuer belongeth vnto the welfare of the body; and which for the loue of CHRIST doth willingly embrace both paine and pouertie *r*.

Bleſſed is the ſoule which cõmendeth her ſelfe to God, that hee may doo with her euen as hee thinketh good!

Bleſſed is the ſoule which at no time ſeeketh her own glory *ſ*, which deſireth at no time to haue her own will done; but continually mindeth, loueth, and preferreth the glorie and will of God aboue all things.

Bleſſed is the ſoule which doeth eſtrange herſelfe from whatſoeuer is temporall *t*, and keepeth herſelfe pure and vndefiled before God in all her dealings *u*.

O Reioyce and bethou much glad, thou which art ſuch a ſoule: forthou maiſt

n Lck.28 29.30 o 1.Ioh.2 15.16.
p Mat.5. 22.23.&c.
q Pſa.40.4
r Mat.19. 29.
ſ Ier.9.24 1.Cor.1.31
t 1.Iohn 15.16.
u pſ.15.1

maist abide in secret and celestiall cogitations, and so magnifie the Lord, day and night.

Blessed and blessed againe is the soule whose desires are to heauēward x, whose hands and armes are outstretched euen as the two wings of the Cherubins y; whose eies are pure to beholde God z, whose inward power and strength doth go altogether, and ascend, and returneth not, vntill it haue him whom onely she loueth before all things! And when she hath found him, shee followeth him whither soeuer he will haue her!

x Colos. 3. 1. 2
y Eze. 11. 22.
z Mat. 5. 8

And when he speaketh, hee reioyceth to heare her make answere, saying; I am thine only beloued, of thee elected. I am thine exceeding great reward a. Be thou neither proud in prosperitie, nor impatient in aduersitie. Consider how they which loue me are comforted of me. How sweetly thinkest thou, I will intreate them, when they shall be receiued vnto the eternall rest, after that the troubles of the body and soule are laid aside!

a Gen. 15. 1

Oh that I enioyed such pleasure, as doeth the holy soule, when the senses

senses beeing a sleep, she is carried aloft, and eleuated aboue her selfe, beloued, and coupled to GOD by the bond of most heartie friendship! O my God, which art the treasure of mine heart *b*, thou knowest right wel how this would bee the onely comfort of mine inward griefe. But thou art the giuer, & the pourer in of this oyntment.

b Mat. 6. 21

Thou teachest *c*, thou exhortest, thou cherishest, thou comfortest, thou carriest, thou vpholdest, thou guidest out and bringest backe, thou doost with the soule whom thou hast chosen, euen as thou wilt, and whatsoeuer thou dost and wilt, it is all good.

c 2. Tim. 3 16.

But I who am as a sowre vessell, altogither vnworthie to receiue the infusion of thy good spirit, doe humblie craue that plentifully it may so spout forth vpon me, that I may both taste the sweetnesse of thine inward loue, and also perceiue those sacred pleasures, the which, I doubt not, the religious soule doth feele by thy grace.

I did smell the celestiall perfumes a far off, when I did meditate certain inward cogitations of the minde concer-

concerning the soule: but Lord, thou knowest how sildom, how little I do thinke of eternall things, how often words doe wither, how rude the vnderstanding, how vnquiet the conscience, how my heart is troubled, darkened and irreligious, and onely through mine owne default.

Notwithstanding, sometime seeking a way vnto spiritual matters, having taken my cogitations with me in secret, I begin seriously to call into my remebrance the good things of the blessed soule, how great are the celestiall ioyes, and spiritual delights which are in her heart; what peace, what tranquillitie, what hope, and reioycing in God her Sauiour, whose words be sweet, and face beautifull. And these cogitations, though short, they endure, yet when they come, blessed is the houre.

And I thus thinking, and thou enlightning my darknes, I do find iust complaints vpon my selfe, & by priuie holes of grace, I perceiue how such and such is the soule inwardly vnited vnto thee, and that so and so thou hast spoken to her.

She is still from all things sensible, and

and thou in the spirit speakest to her of inuisible matters.

Shee seemeth as it were to be forsaken of all creatures, & after an vnspeakeable manner thou dost comfort her.

So that I said againe in my heart, Wo to the sinfull soule *c*, to the grieued conscience *d*, to the man which is neither hot nor cold *e*, destitute of the light of grace, and of spirituall comfort, seeking teares, & yet finding none.

c Deut. 27. 26
Gal. 3. 10
d pro. 3. 35 and 24. 19
e Reu. 3. 15 16

But peace bee to him which vnfeignedly doth loue Christ, & neuer turneth aside the eyes of his heart from his Sauiour *f*: but continually seeketh the things which are pleasing in his eyes.

f Col. 3. 8.

For he shall walke in peace and equitie, and no stranger shall participate of his pleasure. He shall well perceiue that his rest is good, and taste how sweet his Lord God is, in whom hee trusteth *g*. He shall set him farre from outward tumults, and with hartie desire expect his prosperous cõming. Lo, thus worketh the Lord in his elected vessels!

g Psa. 34.

Hee which commeth vnto [illegible] shall not returne emptie aw[illegible]

C.

cheerefully hee beſtoweth vpon the thirſtie drinke, and bread vpon the hungry *h*.

h Mat. 25 35.

O my God, when thou entreſt into the houſe of the ſoule which loueth thee, wilt thou not feede her with thy milke? yea and bring her ſometime beſide her ſelfe, through thine abundant ſweetneſſe, to the taking of thee without any corporall ſimilitude!

O truth, truth, of what force and power is loue!

Then wilt thou ſpeak thy word to her all ſecretly, and ſhowe the things that ſhall be, and haue beene in moſt happie chaſtitie, and fruition, where the words of man ſhall no more be heard.

From thenceforth thou wilt cauſe her no whit to doubt any more of eternall reſt, and of the fellowſhip of ſaints: but now by deferring the token of ſpecial grace, thou makeſt her the more able to hope for the things ſhe ſeeth not *i*, and to deſpiſe preſent

i Ro. 8. 24

ings which by ſenſe ſhe cõprehen-
th.

O mercifull God, be mindefull of me poore begger, euen of thy great

2. cor. 2. 3

mer *k*; and ſende the true bread

from

the Imitation of Christ.

But as for me I am far-away cast oftentimes from thy favor, by louing, and that both inordinatelie, and vndiscreetely, transitorie things. But that I may not perish with them, I with all speede will returne, and behold in them thy glorie *o*, and direct all my cogitations to thee-ward.

O my Lord, & God, which of nothing hast made all things *p*, giue me grace for all things to praise thy name.

For all power *q*, wisdome *r*, goodnes and mercy, is thine *s*; thine also is euerlasting glorie and maiestie *t*.

Thy kingdome is an euerlasting kingdome *u*; and thy dominion indureth throughout all ages.

Thou ordereſt all things *x*, both things aboue, and things in earth.

Thou knoweſt all things *y*, and poſſeſſeſt all things *z*; nothing doth reſiſt *a*, or trouble thee: but quietly thou rulest the world, and makeſt the rebellious to ſtoope, and to ſerue *b*.

Thou art priuie of all things which are done in the world *c*; and before they were done thou kneweſt their endes *d*.

Thou art the God both of heauen and earth *e*, the creatour of things

o Ro.1.21
p Gen.1.1 2.&c. Ioh.1.1.2 Act.17.24
q Reu.4.8
r Iam.1.17
s Mat.19.17
t Reu.7.12
u pſ.145.13
x Wiſ.8.1
y Eccluſ.23 19.
z Pſa.95.4 Eccles.9.1
a dan.4.32
b Wiſd.12 3.4.&c. Dan.9.3. 12.
c Eccluſ.23 19.
d Iſa.46.10
e Ezra.5.11

f Psa.89. 11. Psa.115. 15 visible and inuisible *f*, the gouernor of the whole world *g*, and the disposer of the seasons *h*.

g Psa.47. 1.2.6.&c. h Eccl.43 5.6.&c. O blesse thy seruants, I beseech thee, dispersed far and wide ouer the world, yet seruing thee most religiously. Make them (constantly) to sound forth thy praise, and in all places with one voice to glorifie thy name.

Stir vp their hearts firmely to loue thee; and graunt that all their enterprises may take a good ende.

i 1.cor.2.9 k psa.34.8 Oh how gratious, and how good art thou to such as loue thee *i*! how sweete art thou to them which taste thee *k*!

They which haue smelt thy sweetnes, know thereby the better how both to thinke and speake. For thy sweetnesse surpasseth all sweetnesse; and thy pleasures doe sweeten all bitternesse.

O Lord my God, holie men haue spoken, and Prophets haue talked of thee.

All the godlie from the worlds beginning haue beleeued in thee, haue serued thee, haue glorified thee both with sacrifices and oblations, they haue praised and blessed thine

thine holy name: because they haue both acknowledged thee to bee the Creator and maker of the vniuersall world, and also trusted in thee aboue all things *l*.

l Heb. 11. 2. 3. &c.

They haue knowen thee in their visions, for thou hast reuealed thy name to them; and beside thee they knewe no God. They obserued the lawe of thy commandements, which thou gauest them.

They followed not the foolish imaginations of false Gods: but they worshipped thee which liuest for euer *m*, the Creator of all things *n*.

m 1. Tim. 1. 17.
n Act. 17 24.

They lifted vp their voice to thee with thanksgiuing: because from on high thou soundest in their eares, saying *o*, *I am that I am. Before me there was no God formed* p, *neither shall there bee after mee.* I haue ordained the things which shall bee, and I forget not whatsoeuer is past.

Heb. 1. 3
o Ex. 3. 14
p Isa. 43. 10

This when they heard and vnderstood, they cast the eies of their faith afarre off, beleeuing that God will saue vs, and that he which shall come, will come, and will not tarrie *q*,

q Heb. 10 37

Knowing these things aforehand they were not a little comforted, and

maruellouſly aſtoniſhed, at the preſence of the glorie to come, they fainted. But afterward comming by little and little to themſelues, & with ioy beholding the power of God approaching, they ſaide, He is, euen he is the Lord our God, and we haue none other. Hee hath taken vs, and hee will ſaue vs. Hee cannot denie
r 2. Tim 2. 13. himſelfe r, becauſe hee is faithfull.
ſ 1. Iohn 1. 1. 3. As we haue heard, ſo we haue ſeene ſ: as we haue beleeued, ſo wee haue
t Ioh. 3. 11 ſpoken, and borne witneſſe to the truth t.
u pſa. 33. 9 Once the Lord did ſpeake, and it
x Iſay. 46. 10. was done u. Hee ſaid, My counſaile ſhall ſtand x; but yours ſhall come to
y pſ. 33. 10 naught, O ye ſonnes of men y.

Woe vnto them which imagine
z Mich. 2. 1 euill z, and afterward make a ſcoffe at the word of God!

Woe vnto you which doe faine a religion out of your owne braine, and are exalted in your owne power!

Heare the Word of the Lord, ye which ſerue the Lord: know ye that he hath a controuerſie with the inha-
a Hoſ. 4. 1 bitants of the earth a.

To turne away your ſelues, it is not good; ſtand yee therefore and conſider

consider his waies.

Returne you and come vnto him, so will hee ioyfully receiue you into fauour; for the Lord is gratious and mercifull *b*.

Hee keepeth not his anger as man doth *c*, but pardoneth all sinnes, yea and moreouer he restoreth the former grace with the later.

b Ex. 32. 6
c Iona. 4. 2
Hos. 11. 9

Onely returne you with all your harts: and dedicate your selues wholly and vnfeinedly to his seruice. Thus doe the Saincts speake in mine eares.

That which musick is at a banket, and sweete smelling frankincense in a censar: euen that is the word of God in a pure heart.

And thy Saincts, Lord, filled with thy spirit, haue thus sounded forth the memorie of thine abundāt sweetnes; and haue left their words vnto vs to be sounded abroade.

But my speech often time is stopped, so that it hath no passage to ascend. But if that fire come from aboue, then shall my tongue be hot: & if it once bee inflamed, I shall forthwith be consumed.

I shall not be able to stand in the presence thereof; for as the winde

driueth away chaffe, so shall sorrow be expelled from the heart. And as the rust by the fire: so shall my sinnes be consumed.

The fire of God which consumeth all things, shall sweepe the floore of mans heart. Descende, and get vp; touch me a little and I shall flee.

Things passed shall be as though they had neuer beene, and that to come shall not be accompted of; for all sinnes shall vtterly be forgotten.

Old things shall passe away, newe shall come abundantly; holie desires shall increase, and rise vp on all sides, whersoeuer the good spirit shall blowe.

Feare shall depart, loue shall possesse the hearts of all; all affliction shall cease: for this alteration is by the hand of God.

Therefore that which I say, is not to mine owne but to his praise.

The pensine hath comfort; the hũgry, bread; the thirstie, drinke;

The sick are healed; the wauering assisted; the weak strengthened; the wearie, quieted; the hopelesse, comforted; the complainer, pitied;

To the blinde sight; to the wandering, a ready way; to the knocker the

the gate is opened.

He which doubted, is now resolued; hee which staggered, is now strengthened; he that diligently enquired, is now entertained ioyfully by mother charitie. The friend commeth more ioyfully to meete, than is the soule desirous to speake with him.

Lo now am I present, saith hee, say on, what newe thing hath fallen out? What, haue you forgotten what you are to suffer and to doe for my sake? L.

Yet this staied me not, being desirous to goe forward with him. So straight-way I mounted aloft, and forgat all mine affliction. B.

He would not by and by discomfort the partie so longing to abide with him: but with gentle words he said, that in due time it should bee performed.

Thy desire is good, and requeſt vnto mee doth like me well: notwithstanding, it may not presently bee graunted. L.

Go thy way, and get home to thine owne house, and declare to thine acquaintance what the Lord hath done for thee.

Saie vnto them, Prepare your

hearts euerie one of you; and laie downe the heauie burden of ſinne; and be ye warie, and ſtrong to reſiſt
d Iam. 4. 7 the ſnares of Satan *d*.

Watch and pray, leaſt yee fall into
c Mat. 26 41. Mark. 14 38. tentation *e*.

I will come ſhortly, looke that I finde you readie.

Lo, I haue warned you afore hand.

CHAP. 12.

1. The deſire of the ſoule after God. 2. *The properties of God by the ſundry* titles aſcribed vnto him. 3. None commeth vnto God, vnleſſe God draweth him.

apſ. 35. 3 *SAy vnto my ſoule, I am thy ſaluation* a.

Oh, of what excellencie art thou, my ſoule, what wonderfull virtue is hidden in thee, that thou canſt neuer be at reſt, vntil thou haue attained perfect happines, and found the laſt end which thou ſo deſireſt! which once being knowne and found out, the care is gone.

Oh happineſſe aboue all happines; O end without end, when ſhall I both

both without measure, & euerlastingly inioy thee!

I finde many good things in this world. But they continue not *b*, neither doe they satisfie my desire *c*.

But one thing is necessarie *d*. This one thing is that I seeke; this one thing I desire.

For one thing are all things *e*; and of one thing are all things *f*. If I get this thing, I shall be content: but if I enioye it not, I shall continually be tossed, because many things cannot satisfie me.

What is this one thing? I am not able to say what it is; sure I am I desire that, than which, nothing either is or may be imagined either better or greater *g*.

For this is not one thing among many things; but one thing aboue all things *h*. And it is my GOD, to whom if I sticke, I shall doe well *i*.

To him I say, to him I cry, when I say, *Saie vnto my soule, I am thy saluation k*.

O my soule, my longing soule, what more desirest thou? Is it not better for thee to cleaue vnto one thing, than vnto many things? Of one thing are many things *l*, but

b 1. Cor. 7. 31.
1. Iohn. 1. 15. 16.
c Ecclus 1. 8.
d Lu. 10. 42.
e Isai. 43. 7
f Gen. 1. 1 2, &c.
Iohn 1. 1. 3
g Esa. 46. 5 6. &c. Iob 41. 1 2. &c.
h Ezra. 5. 11
i Psal. 73. 8
k Psa. 35. 3.
l Act. 17. 24.

one thing is not of many things.

Ceaſe to ſeeke many things, ioine thee to one, ſtick vnto one: for in one thing all things conſiſt.

Let others enquire after manifold and diuers outward things: but doo thou ſeeke one inward good thing, and it is ſufficient.

m Mat. 22 5. Luk. 14. 18

Lo, this man ſeeketh a farme *m*; that man trauelleth about his marchandiſe; another heapeth vp much gold and ſiluer; another hunteth after pleaſures and preferment; another viſiteth his friends and kindred; another is merrie with his acquaintance; another rideth vnto cities and caſtles; another dooth long to ſee diuers countries of the world; another deſireth wiſdome, another preferment, another principalitie, another a kingdome: and thus one wiſheth one thing, another man another thing, euen as well among the ſpirituall ſort, as among the ſecular. But fewe doe thinke one thing, and (other things) purelie and ſimplie for one thing. And therefore they neither dooe finde any ſure peace; nor yet ſauor the inward grace of the ſpirit.

For ſo many as are (the ſeruants) of

of Christ, dooe couet not temporall, nor earthly things *n*, as though they were then iolly & glorious fellows, if they abounded therewith.

n Col. 3. 1

What then ? Wilt thou say that the things which they seeke for, doe touch thee, O deuout soule? in truth thou canst not.

For my part, I detest all these things: for my good thing is but one thing; I loue but one thing, I require but one thing; and this one thing is better to mee than all other things either in heauen or in earth.

If thou hast founde such a good thing, my counsell is, that you hold and keepe it for whose sake you haue contemned all things. For hauing that, it shall not grieue you to want other things; nay, you will iudge it reason for the getting therof, that you dooe both giue *o*, and suffer all things *p*.

o Phil. 3. 8
p Rom. 8. 35. 38.

Now therefore, O my soule, seeke thou after so singular, and superexcellent a good thing.

So long as you liue in the flesh, you are of necessitie to seeke: because that cannot too carefully bee sought for, which can at no time sufficiently be comprehended *q*.

q 1. Cor. 2. 9.

But then shall you cease seeking, when the houre of enioying is once come. For then shall he be all in all r, euen hee which alone is all-sufficient for all, and euery man.

r 1 Cor. 15 28.

And although there, too, he must be sought, where he is continuallie found: yet is hee not there sought with labor, as in this world, but with surpassing pleasure, and loue s.

s 1 Cor. 13 13.

What he is in this life to the godly, it may bee declared by his manifold titles: and such as haue experience (of his goodnes) knowe very well how it may be shewen.

Notwithstanding, consider what the names of God are, as I haue learned them in the schoole of experience: I wil recite a few, but the grace (of his Spirit) may put you in minde of many moe beside.

t Mat. 9. 15
u Deu. 6. 13
Mat. 4. 10

Loe, hee is a Spouse t, to such as loue; but to such as still serue him in feare, a dreadfull Lord u.

x Mat. 6. 9.
y 2 Ti. 4. 8.
He. 12. 23.

Hee is a Father to good children x; but to the obstinately wicked, a seuere Iudge y.

z Mat. 9. 12
a Iohn 6. 55. 56.

To the sick, he is a Physician z, & to the whole, wholesome food a.

b Ioh. 7. 16

To the ignorant, a teacher b; and to the obedient, an euerlasting Sauiour

uiour *e*. e Mat. 1. 21

Hee is the way *d* for beginners, the truth for proceeders, the life *e* for the absolute performers of his holy will. d Ioh. 14. 6 e Ioh. 11. 25

Hee is the hope *f* of repenters, and a surpassing comforter *g* of the righteous. f Col. 1. 27 1. Tim. 1. 1 g Ioh. 14. 26.

He is a crowne *h* for the humble, and a punishment *i* for the proude. h Luk. 2. 32

In darknes hee is a light *k*; and in the night a lanterne *l*. i Ro. 9. 33 k Ioh. 1. 8. 9

Hee giueth medicine to the diseased soules, and much wine of comfort, to the sorrowfull. Ioha 3. 19 l Ioh. 8. 12 1. Iohn. 1. 5

With such as stand to the battell, he standeth; with such as proceede in their iourny, he walketh; with such as feruently make haste, hee runneth; with such as mount in diuine contemplation, he flieth.

Doe you pray? he is present with you. Doe you reade? he is talking with you. Doe you meditate? hee is still with you.

One and the same GOD worketh in all these things, shewing himselfe to euery one, euen as hee thinketh good: in his words there is no fault, and his works are past finding out.

For great and vnsearchable are his

his iudgements *m*, and no man is to saie vnto him, Why dooſt thou ſo? or why doſt thou chuſe this man rather then that man *n*?

m Ro. 11. 33.

n Iſai. 45. 9 10. 11. Rom. 9. 20 21. &c.

It is folly for a man to reaſon againſt the Almightie: and all the wil of Adams children is vaine, and to no purpoſe.

How like you theſe things, & how dooth God ſauour vnto you?

S. He ſeemeth ſweete vnto me; neither am I offended at his workes.

o pſal. 19. 137.

He is righteous *o*, and who can rebuke him of ill dealing *p*?

p Iob. 8. 46

He that ſo dooth, dooth ſet himſelf againſt God, and ſhall be reprooued of his irreprehenſible light.

M. But what thou haſt heard, what is it in his preſence? ſcarce vndoubtedly ſo much as a ſparke, without that which is hidden with in.

Aske you what that is? I muſt ſay, I knowe it not, it is altogether aboue my capacitie, euen as a certain cloud far off, whoſe beginning and end are vnknowen.

And therefore meditate rather, & thinke more often vpon the baſe humanitie of Ieſus, and do not mount vp too high, leaſt of his glorious maieſtie you be confounded.

But,

But forsomuch as burning loue dooth now and then forget all reuerence and feare, you are in that respect) the more to be borne withall, if sometime, being extreamely set on fire with the loue of Iesus, you doe consider not onely how hee cried in the manger q, and how hee hanged vpon the crosse r: but also how hee raigneth now in heauen all gloriously s, and ruleth all things vnder heauen most wonderfully t.

q Luk. 2.6.
r Mat. 27 31.32.&c.
s Phil. 2.9 10.
t Reu. 1.5

O most louelie Iesu, gladly doe I follow thee in earth: but more gladlie would I follow thee vnto heauen.

S

Where my treasure is, there would mine heart be also u.

u Mat. 6.21

Oh, thou art my treasure, thou which art at the right hand of the father x, art deerer vnto mee then any creature. For my sake thou wert incarnate, for my sake thou wast eleuate.

x Ro. 8. 34 Heb. 1,3

Thou diddest leaue thy selfe an example vpon earth y; thou keepest thy selfe for a reward in the heauens.

y Ioh. 13. 15.

Vpon thee therefore mine eyes are fixed, and after thee doe my feete trace. To thee mine heart saith, My face seeketh thee O Lord, I will continually seeke thy face z.

1. Pet. 2. 21
z Psa. 27. 8.

O

O Lord how long wilt thou hide the sight of thy glorie? Whie hidest
a Iob. 13. 24. thou thy face *a*, and takest mee for thine enemie?

Thou knowest right well, my mind will be distracted hither and thither, and be diuerslie bent, vntill it be fast ioyned to thee her friende in the heauens.

For the force of loue knoweth not
b Sal. S. 8. 6 7. how to bee quiet *b*: but vncessantly maketh inquirie of her louer, sendeth forth messengers and doubleth praiers: neither doth it so giue ouer, because loue will altogether possesse that which it desireth.

Therefore drawe mee *c*, that I
c Sal. S. 1. 3 may begin zealouslie to runne after thee. I had neede to be drawne, and with great force to be drawne. For
d Ioh. 6. 44 vnlesse thou draw, none will come *d*, none will follow: because euery one is naturally inclined to himselfeward.

But if thou once drawe, lo then I doo hasten, then I run, then I waxe hot. But if thou doe not drawe, I doe neither runne, nor seeke, yea scarce haue I any desire at all to followe. If thou reach out thine hand, I doe run so much the more swiftly, as thou

thou forceably doſt drawe.

This is the voice of my louer drawing e, *And when I am lift vp from the earth, I will drawe all men vnto mee.* e Ioh. 12. 32.

O ſweete Ieſu, drawe mee after thee: and then not I onely, but all ſhall run after thee by the ſauour of thine ointments *f*. f Sal. S. 1. 2. 3.

Firſt therefore drawe me after thee, then let others follow, ſeeing an example of good life.

But, that we may not waxe proud, it is good that we marke this withal, how that wee began to runne, not through our owne ſtrength, but by the ſauor of thine ointments.

This is the heauenly drawing, without which no man can goe forward, no not ſo much as begin, as likewiſe thou diddeſt ſay g: *No man can come vnto mee, except my father drawe him.* g Ioh. 6. 44.

So that whom the father draweth, he followeth thee, and forſaketh himſelfe.

He ſeemed to be well drawne that ſaid h: *Maiſter I will follow thee, whither ſoeuer thou goeſt.* But euerie one hath not the gift to bee ſo affected: neither is it a weake ſtomach that can ſo readily follow thee vnto all things. h Mat. 8. 19. Luk. 9. 57

What

What lette hast thou O my soule, that thou dost not forsake all for Iesus sake? why so vnwillingly doe you depart from vaine and transitorie things? What good can these worldly things doe you?

Beholde, while you passe by mortall things, and visible creatures, willing to delight your self in them, you forget better things. While you so doe, you seuer your selfe from the soueraine good thing, and turne your minde from the true, blessed, and eternall life.

And therefore you shall continue miserable and wretched, full of griefe and vexation *i*.

i Eccle. 2. 17.

For turne your selfe on which side you will, and you shall finde matter of continuall sorrow, and much tediousnes, vntill thou turne againe vnto thy creator, because he is thy peace *k*, and secure quietnesse.

k Ioh. 6. 33

But, if thou neither make staie in earthly things, nor fasten thy foote in the mire, but rather beholde and worship in the glasse of worldly creatures, not the figure which passeth awaie *l*, but him whose image and superscription it is, blessed art thou, and shalt neuer die *m*.

l 1. Cor. 7. 31

m Re. 21. 4

For

For when thou seekest after these visible things not to enioy them, but beholdest them to the ende to glorifie the name of thy Creator, by making to thy selfe of his best and basest works a kind of ladder wherewithall thou maiest ascende, thou shalt be deliuered so from thy filthie bowels of this world, and throughly be coupled to thy desired ende, which is aboue all things the blessed God for euer and euer.

CHAP. 13.

1. How, and when the ſoule and God *are vnited together.* 2. *The miſerie* where God is not preſent.

MY Soule cleaueth vnto thee a.

a pſa. 63. 8

O my God, the true comforter, thou knoweſt how thou likeſt me well, and how I take pleaſure daily to be talking with thee ſecretly alone.

But where may I ſeeke thee, if happely I doe miſſe thee for an houre? who ſhall bring me vnto thee?

b Iſa. 46. 9

Thou art God aboue all things *b*; and I beneath all things a miſerable man. Thou art in heauen *c*, & I in the world. Thou art moſt high, but I am poore and a begger.

c Mat. 6. 9

Who euer hath meaſured the diſtance betweene heauen and earth? Far aſunder bee they: but farder art thou fro me, O God.

Who therefore ſhall vnite mee to thee? either thou muſt doe it, or none can.

But

But if thou wilt, it may ſpeedily be done. And thou knoweſt, how of my ſelfe I may eaſily fall: but that I doe ſtand, and goe forward, it is of thy goodnes.

So that my ſoule dependeth vpon the grace of thy ſpirit, and of the infuſion of thy ſpeciall fauour.

If thou command, it ſhall be lifted vp from the earth: but if thou turne away thy face, it ſhall be greatly troubled.

But of thy wonted fauor and mercie receiue mee; & let thy right hand guide me wonderfully vnto thee.

Heare this, all yee people *d*, giue eare all yee that dwell in the world; for it is an eaſie thing with God to bring it to paſſe, as it is written, that the rich and poore may be all one. d pſ. 49. 2

I am poore, and lack many things; but this my God is rich, and wanteth nothing *e*. e Pſal. 50 11. 12.

And although noe great experience, yet I haue an vndoubted teſtimonie to prooue that the ſoule through grace may bee vnited to God.

My beloued is mine, ſaith he *f*, *and I am his, he feedeth among the lillies.* f Cal. 5. 2. 16.

This

The fourth booke,

This is the testimony of the friend, & his dearling; of the bridegroome, and the spoule: and it is a verie fit, and a strong testimonie of the holy Iawe.

g Ioh. 17. 21. The next is like to this g. *I will that they all may be one, as thou, O father, art in mee, and I in thee.*

Beholde the notable testimonies of two books, whereby it plainly appeareth, that the soule, through speciall grace from aboue, may be linked familiarly vnto God.

And although it rarely come so to passe: yet is it dearely to be accounted of, and not altogether vnknowne to the louer. And againe, though verie hardly: yet may it fall out.

The soule therefore so conioyned to God, let no man dare to separate, or to trouble.

If thou doest wonder at this maruelous vnion, wonder thou and maruel at the excellencie of his goodnes, and at the strange & singular vniting of the humane bodie (to his Godhead.)

He may doe what he will, which onely doth great wonders *h*.

h Ps. 136. 4. If thou lookest for merits, thou shalt

shall finde, it is his good pleasure to haue it so.

O sweet societie with Christ, and vnder the wings of Christ!

O gratious coniunction, full of loue, and sweetnes of the holy ghost, the which is perceiued better than vttered!

These things belong vnto the soule that is estranged from all worldly matters, and is not delighted with this present life: but is carried aloft in godly meditation.

The more the louer knoweth this, the more am I ignorant. Notwithstanding, gladly would I be in presence when the deuout soule is in such an happie case.

And then is she so, when the spouse and she is together at the noone day. But then it fareth ill with her, and that verie ill too, if it happen that Iesus bee away; if the perfumes of grace run not from aboue; if no pleasure she take in the holy Bible; if it bee irkesome for her to continue in prayer and godly meditation; if the clouds of the heart be so thicke, and hurtfull cogitations doe so preuaile, that they cannot be restrained, but do labor to ouerwhelme in a maner

all

all the former good things.

O Lord God, why dost thou so? What plaie is this? O blessed Iesus, what meane you heereby?

If it were not offensiue to thine honour, I could wish to haue farther communication betweene thee, and thy beloued.

Forsomuch as shee is so greatly desirous of thy gratious presence, whereby shee may be nourished with chaste delights, I doe much muse why sometime you suffer her to sit so desolate. Thou passest by, and goest thy way, as though shee had no desire vnto thee. But she is alone all i Isa.26.9 pensiue. For thus she saith in effect i, *With my soule haue I desired thee in the night.*

It is night with her, when thou, the true light, art not present. So that shee prayeth for thy presence, that the darknesse of sinne comprehend her not. For shee feeleth manifold discommodities when thy gratious visitation, is taken from her. For, had she not suffered somewhat, she had neuer so earnestly cried vnto thee.

Another also, which was before a.63.8 saide, cried thus k, *My soule cleaueth*

vnto

vnto thee.

But I thinke no trouble is or seemeth so troublesome to her, as the want of thy presence.

And no maruell, if through this want the weiward soule doe languish away in sorrow. For thou art verie hardly found at any time; and being found, she reioyceth at thy returne, hoping to spend the day merily with thee: but thinking little of thy departure, she suspecteth no aduersitie to come. But handling another matter secretly, thou often takest thy flight.

For thou departest suddainlie out of her hands, when shee cannot lay hold vpon thee.

I doe praise thee: but in this how shall I praise thee? if thou hast any praise and sweetnesse, why doe you seeme to forgoe it in this deed?

If thou wert not, she might be offended. But shee can take none offence at thee, who so mightily dost loue her.

If therefore any good reason bee signified vnder that lesson, O God shew it me.

For gladly would I vnderstand the same: neither doe I thinke it vnnecessary

sarie to learne though it be but little.

Because no man of himselfe can behold thy secret iudgements: but it is thy light which dooth both inlighten darke, and driue away hurtfull things.

What therefore may the cause bee that sometime so secretly you withdrawe your selfe from the soule, shee not witting thereof?

Doe you loue her, or no? If you doe loue her, why then do you leaue her, my beloued? If you loue her not, why then haue you visited her before time? Againe, if you loue her not, why dooe you make returne, why knocke you at the doore, why enter you in againe? What, is it of lightnesse that you doe so both goe and returne? God forbid.

But so often change dooth not a little greeue her; yea much it dooth disquiet her. Yet the griefe would be the lesser, if thou wouldest say plainlie *I, I doe goe, and will come vnto you,* 14.28 *your hearts shall reioyce, and your ioy* 16.16 *no man shall take from you* m.

But now you cast out neuer a byword; onely shee thinketh vpon that speech, which she well perceiueth to be performed in her selfe, how Iesus hid

hid himselfe, and went out of the Temple n. n]

A fewe things I haue against you, but my complaint doth spring out of a good roote. I humbly request to be instructed, I loue not to contend.

And therefore when occasion serueth, make answere I beseech you.

Also let the godly soule say for her selfe somewhat for her learning.

Likewise make you answere boldly when your part requireth.

O my soule, answere thou thy beloued boldly. For thy friend will patiently heare, and meete thee with milde words, that you may suffer none hinderance.

For if hee bee not thy comforter, who will comfort thee? And who more fauourably will beare thine infirmitie, than hee which beareth all things, & yet is not burdened? And to whom more safely can you reueale your miserie, than to him which perfectly knoweth all things? o Or in whom may you put more confidēce, than in the truth wwich deceiueth not p. o E 23 p I

Now, if any stranger, or one that is not a friend to the spouse, shall heare these things, let him be driuen

form the doores. But if hee loue the ſpouſe, if hee be faithfull, if deuoute and ſpirituall, let him haue free ingreſſe.

If hee bee a keeper of good conſcience, a louer of vertue and diſcipline; if hee be pure in heart *q*, and cleere in iudgement; if humble in himſelfe, and good towards others; if he can neither wickedly carpe at, vainely extoll, raſhly reproue, impudently maintaine, nor proudly commend things; but contrariwiſe, if hee haue learned, both the things which hee conceiueth not, to reuerence, and alſo rightly to interpret obſcure and myſticall matters, let him haue entrance, and heare the cõmunication. For the affection of the hart through the ſound of words ought to bee noted, rather than the qualitie of voyces.

And therfore tell me ô ſoule, how doſt thou feel thy ſelfe, wanting now the grace of thy beloued? I for my part do ſee that hardly I can take it well, if he keepe himſelfe long away: and I conceiue the like of you.

If you thinke good, let vs ſit heere together, and confer wee hereof to our comfort.

Chap.

CHAP. 8.

1. A lamentation of the soule for *the want of grace.*

Mine heart breaketh for desire a. What ist thou saist? Why saist thou, Zion, the Lord hath forsaken me? a Psa. 119 20

Feare not daughter Sion, thou loving & religious soule: lo thy king, and welbeloued friend commeth to thee.

Arise, stand vp, and behold the ioy which commeth toward thee from thy God.

S. I haue sought, saith the soule, & haue not found *b*, I haue called, and he hath not answered, and therefore I doe breake for thought. b Can. 3. 2

M. Then said I, this is the voyce of the Turtle hauing lost her mate.

It is not now with you as it was yesterday, and erewhile, when you sang the songs of myrth.

S. The morning is past, night commeth, and the spouse resteth himselfe at noone tide: yet may I not

come nigh him.

M. Your words are sorrowfull, and your eyes shed teares. O soule, thou art grieued, and hast neede of comfort. But speake, whence commeth your griefe?

S. I am not troubled either for gold or siluer, or any worldly matter, neither for lucre, nor for hurt, neither for iniurie, nor for pouertie, for I am now dead, and crucified to the world.

M. If bee not deceiued, long since you renounced the world. But whether in all things perfectly you haue denied the same, and are come euen vnto a verie hatred of your selfe, I would faine know.

S. Verie fewe haue that gift, and it is especially looked for at your hands.

M. Why therefore are you so pensiue? What haue you forgone? If it be for your friend his sake, I must needs confesse you doe well to be sad: neither should you take delight in any thing, vntill he returne, and visit you againe.

But in the meane while, how doe you sustaine your selfe vpon the beloued, O sweet soule?

And sure I am hee is not alway present

presence at a wish. Therefore while he is absent, what comfort haue you, wherein doe you take delight?

Tell me your secrets, bee they neuer so grieuous.

That you beare the absence of Christ heauilie, no man doubteth, but he onely that loueth not.

Now you are sad, I take it, not for this world, but for the spouse Christ. And I know full well that when hee shall returne, you will bee merry againe: because hee will not alwaies forget you. For he hath said *e*, *I will not leaue you comfortlesse, but I will come to you.* e Ioh.14.18

Therfore your words are not vain, beeing vtterred with such griefe, but they declare a louing heart, and strike the cold affection, which is not inflamed with the loue of Christ.

For your voice, is the voice of a Turtle, not the crying of a murmurer. And therefore I trust, you shall finde him, whose losse you so lament.

Notwithstanding I demand, What say you of him, whose absence you do so bewaile? Is he good, or no?

S. Doubtlesse hee is good, and singularlie good too *d*, righteous, and d Mat.19.16.

faithfull, in him there is no wickednesse e, neither can bee.

e Iob. 34. 10.

M. Why therefore lament you for the good, in whom is no deceipt f?

f 1. Pet. 2. 22.

S. I weep not for the good, in respect that hee is good: but I lament mine owne miserable condition, because I haue lost a good and faithfull friend.

I, euen I haue deserued this: but alas, alas that I kept not his fauor!

By the lacke, I haue now learned what I haue lost. And the absence of a friend sheweth, what his presence did good.

I was merrie and iocond with him: but I did no whit consider of his speedy departure.

He came skipping vpon the mountaines, hee was ioyfull and iocond in the porches of mine house. And straightway I vnlocked the doores of the flesh, and let in the beloued vnto me. I did sit, and rested within vnder his shadow from the haile and raine. And it did me much good to haue his company.

Why should I not reioyce? He is my ioye, and the comfort of mine heart.

Ah, what had I? And what then did

did I possesse?

I am not able to vtter, how well I prospered then; neither is it conuenient that I should. I could not desire more then I had, hee being present whom alone I loued.

Oh, how did I loue, when I despised both my selfe, and all things beside!

I had either little or no care at all of any thing that might delight mee; for I was rauished with loue of him, and whatsoeuer was not my beloued I loathed as altogether vnsauorie. But he being taken away, I am in a manner cleane out of heart.

For my soule depended vpon his grace, because I had none other comfort besides him, whose absence I do thus lament. He did content me, and was sufficient to the making of true mirth indeed.

As I would, so was he; and whatsoeuer he enioyned me, I tooke it in good part, and I consecrated my selfe whollie and frankly to his will. So that there was a good agreement, & great quietnesse betweene vs.

No man durst be so bold as to interrupt our silence, when hee had commanded so through my mouth.

L. I charge you, O daughters of Ie-
g Sal. S. 2. rusalem g, by the Roes, and by the Hindes of the fielde, that yee stir not vp, nor waken my Loue, vntill shee please.

S. Now therefore note, if you bee able to conceiue my words, what great cause I haue to lament the absence of my friend, by whose presence I began to bee so rich with all good things.

M. Hereunto I answered, I know well what you say: by often experience I haue prooued so much as you speake.

But let vs comfort our selues in this, that the dispensation of his will is the increase of our zeale, and deuotion.

And now I haue receiued with thankefulnesse that which you haue vttered: notwithstanding, I would more throughly haue them beaten into mine head. For they which be hard of conceiuing, are often to be told of a matter.

Chap.

CHAP. 15.

1. Touching the fruit of friendship.
2. *The benefits of Christ vpon man.* 3. The true felicitie and ioy of the soule.
4. The affinitie betweene Christ and the soule of man.

PRaised bee God which hath not put back my praier fro me. a psal. 66. 20

Therefore I am now again zealously to enquire, if your friend at any time left you without inward cõfort.

What meane you? What muse you heere about? How also may hee be reconciled and reclamed?

Of all friendship, I beseech you, O deare & beloued soule to Christ, conceale none of these things which I am to demaund of you.

You may so doe me a pleasure, in opening to me your godly cogitations.

By your talke, I shall bee able to measure the waight of my griefe, whether iustly or without cause I was pensiue.

For

For I haue seene you sometime merrie, and somtime sad, and by and by glad againe, and by you I did somewhat consider of my selfe.

But I suppose the chiefest cause of this your alteration is, that returning and departure of the beloued. The which hath made mee, perceiuing how you haue run ouer many matters, for mine instruction to resort vnto you.

S. According to your desire, I will bend my selfe somewhat to vnfolde the things which I feele within mee, both when I am with my friend, and also when I am alone, looking for him whom I so do loue.

This first vnderstand, I reape not so much ioy and pleasure by his presence, but I find as much sorrow & bitternes through his absence.

But why it pleaseth him so to come and go, rather I had he should declare than I.

But you shall heare it when I haue finished the wordes of my song, because in the ende wee will bring him in vnto vs: and sitting among vs, hee shall teach vs his order, the which he vseth to show vnto such as desire his presence.

In

In the meane while giue attentiue eare vnto mee, and bee not offended at mine homely speech.

For wee are now come together to stirre vp our hearts, and either to weepe together, or through loue to reioyce together.

For woe vnto him that is alone *b*, because when hee falleth into some sorrow, or tentation, there is not a second to lift him vp. And if two be together, they will comfort one the other, while one being sad, the other ministreth ioy; or if hee refuse to be comforted, he shall bee pitied forthwith, and griefe will be taken for his griefe: and so it will fall out that either they will both be glad, or both sad together. And although some sorrow do yet still continue for some aduersity, or matter of sorrow: yet the more patiently they beare it, because their hearts bee so linked, that nothing can change or alter their minds.

b Ec. 4. 10.

Now, who seeing this faithful concord of mindes, but must needes breake into these wordes, and say, *c Behold how good, & how comly a thing it is, brethren to dwell euen together!*

c psa. 133. 1.

And therefore I can the more

boldly

boldly tell you what I think, because I dread no deceipt, or subtiltie in you.

Lo, this all sweet spouse, and best beloued friend, our Lord Iesus Christ, the louer of holie soules *d*, euen of pure loue, not able otherwise to doe, allured me vnto him; and when I was not, hee gaue mee life *e*, wisdome and power to beholde this common light.

d Wis. 11. 23.

e Act. 17. 22.

Hee gaue me grace to bee borne anewe by Baptisme, and adorned me with the roabe of his pretious merits.

Ouer and besides, when afterward I had foully bespotted my selfe with sinne, and was far vnfit to loue him, he cast not his eye on my filthinesse, but vpon the side of his mercies.

For when as yet I wandered out of the way, he reclamed me of his goodnes *f*, not suffering mee to perish in this wicked world.

f Ro. 8. 30

Moreouer, he hath prouided mee a place to rest in so long as I liue in this mortall bodie.

Notwithstanding, this dwelling vnder the shadow of the beloued, is not the true rest, nor the rest which shall for euer continue: but that is the

the true rest, which wee shall feele after the labors of this present life g. g Reu. 21. 4

Yet for the soule to perceiue her selfe to bee vnburdened of worldlie cares, and there to rest where shee may the more fullie serue her beloued, and attend vppon him in the secret chamber of silence, it is a kind of comfort.

Furthermore, my friend hath not left, but assisted mee in my diuers troubles, and soreſt tentations.

Also hee hath both instructed mee oftentimes with profitable sermons, and confirmed me in his word.

And as young plants are wont to be watered with shoures: so he hath watered mee with inward comfort, that the vertue newly implanted within me may not wither.

I. And he said to me, If thou hast a lust vnto mee, and wilt hearken vnto mee, thou shalt enioy good things; if thou wilt doe whatsoeuer I commād thee, thou art a friend of mine h. h Iohn 15. 14.

If thou wilt choose mee, and loue me aboue all things, all things that you aske, my father will giue you: but if you forgoe me, then shalt thou come to destruction, for my wrath shall bee incensed against thee; if thou

thou seekest after another, he shal not, please thee long, but thou wilt loath and abhor him. Because I am the sal-
i Ioh.14.6 uation, and the life of the soule *i*.
Ioh.11.25 S. So I turned me vnto him which had don me good, & expelling from out my selfe the dust of earthly affections, I decreed in mine hart from thenceforth to serue him onely: because I found nothing better than him, nor could imagine no couenant more profitable.

Let others iet, and seeke what friendship they will else where, I am throughly perswaded this is the true man of the soule, for whose sake mee thinks I could gladly forsake this world, to enioy his loue euerlastingly.

And therefore I stucke vnto him, for he liked me still; neither could I finde a better friend.

For my soule alway hath exceedingly desired such a one, as is the greatest for power, the best for goodnes, the worthiest for dignitie, and the most happy for all good things.

And because he is verie curteous, hee gaue mee comfortable words, warily foreseeing that they should neither terrifie, nor breake mee through

through ouer-much roughneſſe, but rather enioyne and teach mee that which ſhould bee both light, and ſweete to be borne, that ſo my yong affection might the better be drawne on, and the more forceably addicted to the friend beloued, and ſhrink not backe.

M. She ſhall the better, ſaid he, bee inſtructed, and profit, if not by force, but through gentleneſſe ſhe be prouoked forward. She wil the more eaſily receiue my yoake rather by loue with rewards, than by feare with puniſhment. And if ſhe neede impulſion, let it wiſely bee vſed, that violence do not ouerthrowe her.

For he knew right well what was beſt for a young plant, and what profit this his kindnes would bring vnto mee, eſpecially at the time of tryall, when I ſhould eaſily call into my remembrance the good things which at the firſt he did vnto my ſoule, and thereby take courage to proceede in the battell.

Hee would not ſtraightway open vnto me, what & how much trouble I was to endure in his ſeruice; but ſometime hee tempered aduerſitie with proſperitie, wel conſidering my weake-

weaknes at the first, vntill through experience I had gotten strength to endure affliction.

After all this he carried me about, enstructed, and bore mee vpon his shoulders.

He conducted mee ouer the holy Scripture, & with the heate of his holy Spirit hee armed mee against the wicked tentations of Sathan.

Moreouer, hee placed before mine eies exãples of all the vertues, namely, the holy Patriarches, & Prophets, besides the glorious lights of the new Testament.

Euen as a Mother teacheth her little childe, so he instructed me, breaking spirituall shales, and putting the kernels into my iawes, because they were sweet to bee eaten.

Search if you can what they signifie, and where such may be found.

Open the apostolicall boook, read aduisedly, and see if you are able to comprehend so great mysteries.

Peruse the Prophet Isaiah; looke into the Gospell, the light of all lights, and marke if they doe not yeelde most pleasant notes of themselues?

In them whatsoeuer you finde,

which

which is obſcure, and hard to be vnderſtood, that is a nut in a ſhell.

But if you heare it expounded, and vnderſtand that which afore you did not, then broken is the ſhell, and the ſweetnes of the nut doth ſauor in the heart. And ſo are wee to iudge of other darke ſentences. Whereby you may behold ſo many nuts, as you ſee hidden ſentences.

And how, thinke you, did he beare me on his ſhoulders? That hee did ſo often as he beheld mine infirmitie, and yet neither caſt me off, nor deſpiſed me, but patiently and mercifully did beare with me *k*. k 2.Pet.3.9

Againe, hee did beare mee on his ſhoulders, when he made other men to beare with mine infirmities, and whatſoeuer was blame worthy within mee.

Beſides, yet more louingly he did beare me on his ſhoulders, when he bare his croſſe vnto the place, called the place of dead mens ſculs *l*, where hee was crucified. For then was I a more heauie burthen vnto him, than the croſſe was: And my ſinnes were more grieuous to his bones *m*, than this wood of the croſſe to his backe. Becauſe for my ſake that croſſe was l Iohn.19 17.18. m 1.Pet.2 24.

carried,

carried *n*, not for his owne sake.

n Esa. 53 5.6

Oh, how is he aboue all things to bee loued, and to be worshiped, by whose grace and merits I am thus both found out *o*, and redeemed *p*! And therefore he shall be as deare to me, as the child is to his mother.

o Luk. 15 4.5.&c.

p Gal. 3. 13

But well I know, that I am far vnmeet to loue him: Notwithstanding my boldnes commeth from his goodnes. Neither could I doe otherwise but run vnto his most friendly embracements, when he shewd himself so kinde vnto me.

I do wel remember what the Prophet Dauid in a certaine place doth say *q*.

q 1 Sam. 18.18

What am I? and what is my life, or the family of my father in Israel, that I should be sonne in lawe to the King?

But our affinitie together is much more excellent, than this of Dauid and Saul. Because ours is a pure and sincere kindred, not with flesh and blood, but betweene God himselfe, betweene faith vnuiolated, and a good conscience.

Of this, did that Disciple whome Iesus loued, speake on this wise *r*:

r 1 Ioh. 4.4

Greater is hee that is in you, than hee that is in the world.

For

For God is loue ſ, and loue brin- ſ 1 Ioh. 4. 16
geth forth this kinred.

Therfore ſith Dauid thought him ſelfe farre vnmeet to be ſonne in lawe vnto an earthly King: much more abaſhed ought I to be, to enter into alliance with the King of all Kings, that vouchſafeth to allure me, vile wretch, into his friendſhip.

So that he hath dealt with me, not according to my deſerts, but euen as it ſeemed good in his mercifull eyes.

Oh bleſſed, and happy art thou, ſoule, now thou art faſt bound with the chaine of the heauenly loue!

Oh how noble, and free art thou, ſeeing thou art priuie euen to the ſighings of ſo holy copulation!

But ſeeing I haue ſpent many words about the beloued, and yet haue not anſwered fully vnto your demaund, let vs now begin afreſh, and God grant that our ſpeech may be both to our comfort & profit.

CHAP. 16.

1. The more wee loue Christ, the *more wee may.* 2. *Tentation and when.* 3. Happinesse of the life to come. 4. How to beare affliction.

BEhold, as the eies of seruãts look vnto the hãds of their maisters: & as the eyes of a maiden vnto the hand of her mistris, so mine eyes are fixed continually vpon my friend.

a Psl. 123. 2

Since first I began to loue him, I haue had a great desire to continue with him. And this mine intent liked him well, and hee allowed the same, saying *b*,

b Ioh. 15. 5

He that abideth in me, and I in him, the same bringeth forth much fruit.

But that the truth, the strength, and the purity of my loue might appear, it was behouefull that I should bee tempted. And so I could not be, vnlesse he both suffered the same, and hid himselfe.

And, because tentation serueth both for the purging of the inner man *c*, and for the fruitfull bringing forth

c Psal. 119 73.

forth of vertue; and also for the better perceiuing the spirituall graces of God, I was tried, and exercised therewithall.

How strongly and how often hee flang me this way and that way, my God and Lord, which knoweth all secrets *d*, and is a witnesse to euerie priuie cogitation of the heart *e*, and still feeth mee, and perceiueth how I am nothing else but a fraile creature *f*, euen he knoweth right well.

If therefore he had not assisted me, when I was extreamly afflicted, doubtlesse I had perished *g*, beeing readie to fall into the pit of desperation. But he, whose manner is to comfort the troubled in spirit *h*, tooke mercy vpon me.

For, if God helped & assisted not, who were able to beare so manifold tentations!

And therefore it was of his great mercie that I stoode before the face of such troublesome tempests: and also it is of the same his goodnesse, that still I doe stand and fall not.

But heereof I may not vainelie boast, so long as I liue in this mortall bodie.

For though I see the element is now

d Ecclus. 23.19.
e Act. 15.8
f Psa. 102 11.
g Ps. 119.92
h Psa. 34.18

now cleere, yet doe I not thinke that long it will continue quiet. For the winde suddainly wil arise, & that happelie when we thinke least thereof.

So that by so much I perceiue I do neede my friend his assistance, by how much I perceiue I doe lie open on all sides to troubles.

We shall be quiet no where but in
Reu. 21. 4 heauen *l*, where my friend doth feede his elect with ioy and exultation.

But when there? What can I speak thereof? Scarse can I think any thing thereof, and that not euidently enough; and enter therein to I may not.

Oh that hee would come, and set mee in that all glorious, quiet, and fruitfull pasture of his saints, where neither Sathan is, nor daunger to be feared!

As yet I toile in the sea, and whether I shall atraine vnto the port of saluation by reason of my troubles arising through so many contrarie windes, I am vtterly ignorant.

So that I am altogether out of quiet. Notwithstanding, it is a shield and comfort vnto mee, that I still do behold the light of faith; that withall

all submission I seeke the fauour of my beloued; that I beare toward him a constant hope; that I will not bee separated from his loue *k*; and that I doe rest vpon his prouidence, and vnsearchable goodnes, more than vpon my selfe. k Ro.8. 35

And therefore, though too too often I doe stagger, yea and fall too sometime into sinne: yet I am not to despaire, but rather continually to fly vnto him and to cry,

O Lord my GOD, haue mercie vpon mee, and suffer mee not to perish through my manifold tentations, but assist mee faithfully, that valiantly I may resist, and ouercome.

Reach out thy right hand vnto the worke of thine owne hands *l*, oh thou which triest mee by Satan, and setteste mee oftentimes on thy left hand. l Iob 14.15 Psa 95.7.

And if any such tentation shall come, as will stay mee from crying vnto the Lord, then will I sigh from the bottome of mine heart. For he knoweth euen the verie secrets of the heart *m*, and is priuie to the gronings of the spirit *n*. It is not his will that any one euen of the least should m psal. 7.9 n Rom.8 26,27.

o Mat. 18 perish o.
14.

Oh, how great was his goodnes to mee-ward, in that it pleased him to be present with me in my trouble, whē I did not know, nor could mark so much! For often he preserued me from beeing vtterly giuen ouer vnto my wicked affections.

Through his secret iudgement it came to passe now & then, that I fell, and was foiled euen in trifles, that I
p psl. 19. 73 might not waxe proud p and be high minded for great things, but learne through humiliation, how I was no-
q 1. cor. 4. 7 thing euen then when I seemed to stand vpright, and to flourish q,

And therefore I wish you not ouer-rashlie, or quickely to commend mee, though I seeme to prosper in your sight, but reserue all praise vntill the good day of my death, yea rather praise the Lord, and not me.

Giue the glorie vnto GOD on
r Lu. 2. 14 high r, which assisted mee in all my tentations.

For he deliuered mee of his meercie many a time, when I was taken of mine enemies.

Also when they came as a whirlewinde to destroy mee, hee sent out
s psa. 18. 14 his arrowes, and scattered them s,

and

and hee encreated lightnings and appalled them, so that they left me for a time. Because hee would not haue mee to bee without that, which from time to time he hath acquainted his saincts withall *t*. t Act. 14. 22.

So that I had afterward a little quietnesse, and peace, by the meanes of my friends. Psa. 34. 19

Whereupon, I did betake mee not vnto bodily, or worldly, but vnto spirituall ease, beholding the earth a far off, & casting my thoughts vpon the secrets of heauen *u*. u col. 3. 1. 2

I gaue diligence to see what manner of person I am, and how I might best please him, which had reuealed vnto me so many tokens of loue, far beyond all desertes of mine.

And so much as in me lie, I wished continually for this ioyfull peace, the better to cleaue vnto him, and to serue him the more freely.

But many times the soule hath not her desire: but somtime it is granted, somerime vpon good consideration it is differred.

For who would not wish still to rest vnder the shade of the beloued, if it might bee graunted him, and if time and place were conuenient;

But now my friend worketh with me againe.

I feele not affliction alway, neyther yet doe I enioy continuall reſt, but by an euening & morning a day is made.

For this mortall life is ſpent in comming and going both through
x Act. 14 22 proſperity and aduerſity x.

This was in the mind of that ſaint
y Iob. 7. 18 which ſaid y:

Thou doſt viſit him in the morning, and trieſt him euery moment.

Notwithſtanding, it ſeemeth a kinde of reſt, if the enemy doe neither too ofte, nor too importunately aſſaile.

And therefore when it ſhall bee granted mee euen a little to reſt my ſelfe ſweetely in my beloued, I will take it in good part, and reioyce. I will reioyce I ſay, yea and alway reioyce for that grace of God.

Moreouer, it maketh me bold to pray vnto him in all my neceſsities, becauſe he hath freely preuented me ſo oftentimes with his mercifull viſitation.

For when hee doth but approach, minding to keepe holy day with mee, euen then ſodainely there ſhineth

neth a light ouer mine heart, which forthwith driueth out the clouds of all wicked cogitations, whereby I do enioy the long desired cleerenes of God his light.

Because no vncleane, nor filthie thing can stand where hee entreth in z, for hee loueth puritie a, and is the ingraffer of the same; so that of necessitie all satanical illusion, together with the pomps of this worlde, must be packing.

z Re. 21 27

a Mat. 5, 8

Therfore my passions & tentations which I did endure being suppressed, I began both the more euidently to knowe, and the more earnestly to loue, and the more heartily to praise him, for vouchsafing at the length to beat back the damned crew of the wicked from assailing me.

For they doe disturb my peace, & sin doth so shut vp my mouth, that I am ashamed to speake vnto my welbeloued.

But in vaine doe they bend themselues against his power and wisedome, because euen in a moment he can slide downe into mine heart, and poure in secretly good motions, that I may both contemne, and vtterly

neglect all their priuie whiſperings.

O my faithfull, and all happie freend, take mee ſo vnto thee, whenſoeuer thou ſhalt perceiue mine affections to bee either preſſed downe at any time with the weight of ſinne, or to be held with vnneceſſarie buſines, that I may not wander farre aſtray from thee after the ſwarme of wicked cogitations, and ſo ouerhaſtilie be depriued of thy grace, without which I ſhall not be able to enioy thy friendſhip.

For thou art my Lord, and my God *b*, which by thy word doſt both heale, and ſanctifie; which holdeſt my ſoule in life *c*, and ſuffereſt not my feete to ſlip, but deliuereſt mee from the euill day, and from the ſnares of death.

b Mat 4.10
c pſ.66.9

Oh, how many haue bin caſt off, & vtterly periſhed, that haue bin much more innocent than I am!

And therefore my ſoule, praiſe thou the Lord, and all that is within mee bleſſe his holy Name *d*.

d Pſa. 103. 1.2.

My ſoule, I ſay, praiſe thou the Lord, and forget not all his benefits.

It is all too little, and far vnſufficient whatſoeuer thou ſhalt either thinke, or ſpeake, or promiſe to his praiſe.

praiſe. For hee exceedeth all praiſe, and is much ſweeter than any muſick.

Wherefore my ſoule cleaueth to thee alone, and loueth thee aboue all other gifts, notwithſtanding it be exceedingly beautifull and ſweete which of meere good will thou haſt ſent vnto me.

For thou alone art the ſpouſe: as e Mat. 9. 15
for all things elſe they are gifts, and arguments of loue.

In ſteede of thee I will not loue them; neither will I beleeue that any thing, or all things in the world can ſuffice mee, if I haue not thee: for in ſo dooing, I may perchance forgo thee with them too.

Thou giueſt me leaue to vſe many things for thy ſake; but I may not enioy ſo much as one thing in thy f Exod. 20. 3.
ſteed *f*.

And therefore, O Chriſt my ſweet ſpouſe, I haue preferred thee afore all other things, and my care hath bin aboue all things to loue thee.

Wherefore graunt that bleſſedly I may enioy thee, and in that vnion euerlaſtingly to triumph in happines together with thee.

But how farre am I come? I haue

lengthened my speech more than perhaps you would. But pardon me, good friend. For I haue bin carried alofte through the loue of my especiall, and onely friend; and would to God it would please him still to lift vp both me and you too, in contemplation!

Let him prouide an heauenly ascension, but let vs not keepe a base going downe.

M. Aske you me, whether I am forsaken at any time of my beloued?

S. Yea, I say so.

M. But how doe you behaue your self in trouble?

S. I take all things as patiently as I can, expecting his comming.

Naturallie I am grieued: but as touching my spirit, I haue inward patience; that my griefe proue not incurable. For I forget not, how he that loueth, liueth in paine.

I liue by faith g; I beleeue the ho- g Ro. 1. 17
lie Scriptures; I giue credit to the words of comfort. And although I endure affliction: yet I doubt not, neither indeed ought I to doubt but that God (when it pleaseth him) can send me ease.

For true, and to bee credited are those

those wordes which are declared. Because the verie saincts themselues haue beene exercised in many, and proued in like things *h*.

h Heb. 11 4.5.6.&c.

Nature continually doth wish for quietnes, and seeketh to be comforted in some thing: but the spirit notwithstanding is readie to sustaine whatsoeuer the wil of God is I should endure *i*.

i Mar. 14. 38.

If therefore I shall be lesse zelous, and lesse willing to do good, my punishment shall be the more grieuous. *Though he slay me*, saith the wise man *k*, *yet will I trust in him.*

k Iob 13.

If I loue vertues, patience is a great vertue: therefore let patience euermore bee retained. For the more praise we purchase, the more paines we take in bringing things to passe.

And that our vertue may bee proued, and made the more glorious, we are commonly exercised by contrarie euents.

Therefore whensoeuer any such triall shal happen, be not out of heart, neither fall downe; but reteine thou patience, and extoll the righteousnes of God. The Lord is not so hard and pitilesse, that he can suffer you to abide long vncomforted.

The fourth booke

Onelie haue a care, that you neither lament immoderately, nor yet murmure againſt the righteous and
1 1. Cor. 10 10. iuſt God, becauſe you are forſaken *l*, leaſt the wicked ſpirit doe ſend vnto you more grieuous tentations of your faith, whereby being ouer feare-full, you ſhall extreamely bee afflicted.

Wherefore beare a little, and ſuppreſſe your ſorrowe, although the griefe both of your heart and bodie be neuer ſo great.

Abide conſtant in that good purpoſe, which at the firſt you intended to keepe. For it is good, eſpecially at ſuch an exrremitie, to caſt all confidence vpon the beloued.

Looke thou patiently for God his heauenly comfort, ſo ſhall you ſpeedily perceiue a ſpeciall fauor, & ſight of God.

Lo, you haue a faithfull witneſſe,
m pſa. 40. 1 ſaying *m*, *I waited patiently for the Lord, and he inclined vnto mee, and heard my crie.*

And that in your neede you may finde the like fauour, I doe wiſh you both earneſtly to pray your ſelfe, and deſire others to praie for you alſo, and ſo commit your ſelf wholly

to his will and ordinance, that hee may deale with you euen as it ſhall pleaſe him; and ſay to him with a good conſcience:

In thine hands are my workes, thou knoweſt how it goeth with me; thou knoweſt what I ſuffer; and now, if it be thy will, I ſhall ſpeedily be comforted.

Notwithſtanding, let that be done which ſeemeth right, & good in thine eies, and haue mercy on me, a deſolate, and miſerable wretch, pitiouſly complaining vnto thee.

If therefore thou continue in patience and long-ſuffering, and for a little trouble, ſwarue not from the faith and loue in Ieſus Chriſt, aſſure your ſelfe the brightnes of God his fauour will returne, and illuminate thee moſt glorioufly with his beames of ſpirituall comfort. And ſo the beloued at his returne ſhall bee more deere vnto thee, than if he had neuer bin abſent.

For the ſentence of God his diſpleaſure is not paſt calling back; neither is hee ſo offended, that hee may not be reconciled againe.

Doubtleſſe hee will ſpeedily, and eaſily bee at one with thee, if thou

giue

giue diligence, & promise afterward both to be more careful that you sin not, and earnest to lead a vertuous life.

If thou wilt yeeld to these wholesome admonitions, doubt you not, thy beloued wil be with you as afore, and at his presence you will receiue much comfort, saying *n*:

n psal. 31. 19 *How great is thy goodnes, which thou hast laid vp for them that feare thee!* which thou hast don for them which trust in thee! vnder the shadow of thy wings thou wilt protect them.

O Zion, thou shalt be renued, & see thy King which is to raigne in thee.

Thy beloued is the King of po-

o Dan. 2. 37 wer *o*, whose hinder parts are in the palenes of gold, but his head is pure gold.

Thus much may suffice to be said for your comfort.

As for other thinges concerning the change of the beloued, namely, how hee appeareth sometime, and sometime runneth to and fro, in the next discourse you shall receiue, and heare them euen from his owne mouth.

CHAP. 17.

1. The maiesty, & omnipotencie of God. 2. How, and why the Lord afflicteth his children.

Marueilous are thy works, & my soule knoweth it right well a.

a psa. 139 14

How is it ô my beloued, that I am thus dealt withall? Why hast thou forsaken me? Answer, I beseech thee.

Thou didst leaue me, & wentest, & camest againe. And herein thou diddest well. For hadst thou not made a speedy returne, I had fainted wel-nie: but thou tookest compassion vpon me, being priuy to all my secrets.

For through your departure I was very sad: and now for your returne I am glad againe.

Notwithstanding, for my learning sake, tell, what good meaning had you therein? What auaileth it you so to leaue, and afflict me?

Take you pleasure in hearing? *Tarry with vs, for it is towards night* b.

b Luk. 24 29.

O come, & sit among vs; for lo, I and

& another disciple are verie desirous to heare you speake, and we heartily pray you to instruct vs.

Speake boldly what it shall please you, & if you think good, turne your speech vnto mee. I doe heare none with such pleasure as I doe you. And whosoeuer-else dooth speake, his speech is gratefull, & wel listened vnto of me, for your sake that speake within him.

And therefore your speech shall bee to me more sweete, than eyther the hony, or the hony-combe: For they passe in sweetnesse all other words.

Let now your voice sound in mine eares.

So then the voice of the beloued thundered, and said:

L. I am the Lord which speake righteousnesse; And who is like mee in counsell and wisedome?

c Esa. 45. 19

Who made the sea, and the drie land? I, the Lord, forming the light, and creating the darknes d.

d Esa. 45. 7. 8.

Who hath entred into the sea, and brought forth waters out of the deepe? Euen I, the Lord, which

e psal. 7. 9

search the hearts and the reines e.

Who hath knowen all things past, and

and is priuie to the things to come? Euen I; the Lord, which haue done all things in measure, number and weight *f*.

f Wisd. 11. 17

I am the creator both of heauen and earth *g*; the ruler of this world *h*; the knower of hidden things *i*; the reuealer of secrets *k*; the possessor of the whole world *l*, and the beholder of the causes of all particulars.

g Esa. 42. 5
h 1. Ti. 1. 17
i Reu. 3. 15
Eccles. 42. 20
k Mat. 10. 26
l psa. 50. 12

I am God, and change not *m*, who haue continually with me the causes of all changes in the world.

m Mal. 3. 6

I am God the Almightie *n*, whose power is inuincible *o*; I am God the most high *p*, whose highnesse can not bee attained *q*: I am God, the most righteous *r*, whose beeing can not be conceiued *s*.

n Gen. 35. 11.
Reu. 4. 8
Reu. 11. 17
o Rom. 9. 19
p Esa. 14. 14
q Psa. 139. 7 8. &c.
r Mat. 19. 17
s Iob 11. 7. 8 &c.

I am for my presence euery-where *t*, and yet no where to be seen *u*.

t psa. 139. 7. 8 9.
u Iob 23. 8. 9

I am the most spirituall, and farthest from the senses of man *x*.

x Iohn 1. 18

I beare all things, yet neuer burdened *y*, and I fil and rule each place, and yet vnstretched.

y Heb. 1. 3

I Behold both things past, & things to come alike, as though they were present *z*.

z Wisd. 8. 8
Eccles. 42. 19.

I surpasse all creatures both spiri-

tuall

apſ.35.10 tuall, and coporall *a*.

I am diuerſlie to be named: yet no thought is able to conceiue mee as I am.

I ſhewe my ſelfe ſuddenly, and foorth-with when one would little thinke, I am gone againe.

b 1.Tim.6 16. I am indeed the inuiſible God *b*, which after a thouſand waies declare my preſence to my friends.

And thus I ſpake vnto the louing ſoule:

I will hide my face for a little ſeaſon, I will forſake her for a while, to ſee if her loue bee pure, and vnfained.

It is a great matter to loue vnfainedly. For that is to loue mee neither for her owne ſake, nor for any temporall commoditie, or ſpirituall comfort; but to loue mee, and mee c Mat.4.10 only *c*, and that for mine owne ſake, and that to the end, and that in hope of nothing at mine hands.

It is not in euerie one thus to loue mee; but this prerogatiue of pure louing, is proper onely to the perfect ſoule.

But ſhe that is yet vnperfect, hath great need often to be prooued, and exerciſed, that ſhee may knowe both how

how much she loueth mee, and how greatly she despiseth her selfe.

For you said in your heart, Truly I doe loue (Christ) yea, and often you repeate the same thing, I loue him indeed.

But I credit not words, or thoughts onely. For I will make due tryall of that loue.

When I am present, and speake faire; when I either put, or encrease good motions in the minde; when I grant prosperitie most commonly or pleasure, then can you say withall deuoutnes, *O my beloued, I do loue you.* And you say well. For I am greatlie to be loued, and you are at no time either to thinke, or speake otherwise than friendly, and honourably of mee.

But for prosperitie, & good tumes only to loue, & to cõmend me, what great thing is it? Because euen sinners doe the same. For when they haue receiued what naughtily they craued, they oftentimes blesse mee for the same. But praise is not seemely in the mouth of the sinner *d*. d Eccl. 15.9

He therefore which either for som profit, or comfort receiued, dooth loue mee, dooth no more than a co-

uetous

uetous man doth. But exceede him, I say, exceede him, & proceede vnto greater righteousnes.

Be ashamed still to bee weake and tender; learne to eate mans meate, bee not still fed with the milke of children.

Attaine thou to the company of the stoute Dauids, that can hold both speare, and sword, and shield.

e Luk.9.23 Take vp the crosse, and follow me e.

Make hast to bee in the number of them, which haue learned to beare diuers afflictions, and much banishment for my name sake. You are too much giuen vnto ease.

I purpose to trie you, and to turne vnto the other side, that you may knowe what you can suffer, least you seeme ouer-innocent and holie in your owne conceipt.

Tribulation and anger, and mine heauie displeasure, together with sore tentations of wicked spirits, shall come vpon you. Some vniustly shall spoyle you of your goodes; others shall take no compassion vpon you; others shall defame; others shall resist; others shall ouercharge; others shall carrie you perforce whither

tker you would not goe; some outwardly, others inwardly, shall trouble you. Some shall be aduanced vnto high degree, and honour, but you shall be left vnto reproches, and endure seruile paines. In all these, yea and in greater things you shall bee prooued, whether you are a valiant soldier of mine, or no.

I will depart and not giue ouer, vntill I haue made sufficient triall, whether you blesse me to my face.

Now if I finde, that from the hart vnfainedlie you doe loue mee, and continually doe praise my name, then is it meete that from thenceforth I call you Spouse, and that you shall haue a secret chamber with mee.

But if I perceiue that you cannot beare my correction, but will iudge my punishment to be ouer-sharp, and still bewaile mine absence, wishing for mee with heartie and earnest desire, I will sende you my staffe, that you may arise thereby, and afterward my selfe will come, and restore you again vnto my wonted fauour. For it is not my will that you should vtterly faint; because him that loueth me, I will loue to the ende *f.* [f Iob. 13. 1

And

And although your loue be not so perfect as could be wished; yet I wil not despise you, but prouide that you may grow on in louing. For my care is that you doe well; and therefore mistrust me not.

I know what you can endure: which maketh me to temper my course, that you bee not tempted aboue your strength, and so faint.

And if I stay, in your opinion, some-what too long, looke for me vntill the day of my visitation. For comming, I will come, and perform my promise.

Be you still in prayer, still meditating vpon the holy scripture, and alway be patient, and suffer.

I am not ignorant but your grief will bee much: but so quickly to be ouerthrowen, and to bee out of all hope of my returne, I cannot like that.

Where is your faith? A great faith you had neede of, especially on this behalfe: for although you see not mee, yet are you seene of mee g, into whose hands you are to commend both your selfe, and all that you haue.

g Ecclus. 23.19

For although you are not priuie

to my iudgements: yet hauing a ſtrong faith, you muſt of neceſsity ſay *b*, *Righteous art thou, O Lord, and iuſt are thy iudgements.* h pſa. 119 137

So then be of good comfort, for this affliction is not to your deſtruction, but for the glory of God.

I denyed your petition, becauſe I would haue due proofe of your faith and loue.

For, all this I did that you ſhould wel vnderſtand both your own weaknes, and my goodnes *i*. i pſa. 119

I know what you are *k*, better than your ſelf doth. Yea, I haue known you thoroughly, not of late, but from euerlaſting *l*. k pſa. 7. 9 67. 71 l Wiſ. 8. 8

Wherfore acknowledge the benefit which you haue by mee; behold how miſerable you ſhould be, if once I forſake you.

As yet you haue not profited ſufficiently in the knowledge of your ſelfe. And becauſe it is very expedient that you haue that knowledge, my will was that by experience you ſhould attaine thereunto.

It is very good for you to be forſaken, to be troubled, to be humbled ſometime, that ſo the better you may euen ſenſibly perceiue your owne

m Ps. 119. 71. owne weaknes *m*.

I knowe right well this will make you a good disciple of mine. And what, I pray you, haue you lost, if hereby you prooue more wise and watchfull?

Oftentimes you are too arrogant, and forgetfull of your selfe, thinking that goodnes to be within you which is not; selfe-loue doth deceiue you, and while you thinke not of the giuer, you doe abuse the gift. I made you drunke; but you forgat how the grape did growe vppon mine owne vine.

Trie your self a little, acknowledge your strength. If that which you had came of your selfe, why did you not hold it? But if you could not hold it, confesse that you receiued it from aboue *n*. And therefore ascribe all the honor to the mercy of God, and openly confesse how without mee you can doe nothing *o*.

n 1. Cor. 4. 7.
Iam. 1. 17
o Ioh. 15. 5

Consider both in what steede I stand you, and how able also I am to confirme you in all goodnesse.

Where were you before I called you, but weltering in sin and wickednesse? And now how would you wander, if I directed you not? Yea, and when

when also went it well with you, if you had not my fauor?

S. And I said, At no time, sweete Lord. Thou alone, art my singular good friend, in all things, and aboue all most faithfull.

L. Why then did you purpose so wickedly with your selfe, to goe after strange louers?

What misliked you in me; was it either my maiestie, or my beautie?

S. Ah Lord, there is none comparable to thee, either for beautie, or for glorie, or for riches, or for authority; neither in heauen nor in earth is any like vnto thee *p*. For thou onely art most hie ouer all creatures. p 1. Kin. 8 23.

The heauens are thine *q*, the earth also is thine; thou hast laide the foundation of the world, and all that therein is. q Psal. 89 11.

Much is it that thou hast imparted vpon thy creatures, by which, thy beauty, wisedome, and goodnes doth appeare *r*: but yet in comparison of thy blessed, and glorious presence, it is nothing. So that by experience I haue learned now, that I cannot lacke thy company one houre together, but with much griefe to my soule. r Ro. 1. 20

Returne

L. Returne therefore vnto me; thou haſt hitherto wandered enough about.

Let not hence-forth to bee more ſtaied, and milde, and faithfull, yea and to truſt in mee, not onely in the day of my gratious viſitation, but much more in the night of tentation.

I haue let you ſlip, that being wearied, you might returne vnto me the more ſpeedily, and being fruſtrate of outward comfort, at length vnderſtand how much you are bound vnto mee, that ſo often haue called vnto you.

And therefore liſten now at the laſt, for it is not without cauſe that ſometime you are forſaken; that you are colde ſometime in zeale; that it irketh you; that you are ouerwearied with tentations; that on all ſides you are afflicted; that you can neither finde any counſaile, nor feele comfort, but are enforced to endure anguiſh and miſerie at all times, and in all places.

I am abſent, to the ende you may know how needfull it is that I bee preſent with you, not onely in one matter, or in a ſpeciall cauſe, but in euerie

euerie action in all places and times so well earlie as late, whereſoeuer you ſhall become, goe, or ſtand.

For this will teach you to walke warily with your friend; to abſtaine from vanities, and to take heede of offenſes *s*. *s* Mich. 6.8

I doe leaue you, that you may well vnderſtand how much you are bound to loue mee, that is, that you may ſee a manner how to loue mee in deed.

It is verie true, you thought your ſelfe more ſtout, and happie, than in truth you were: but when I did once withdrawe mine aide from you a little, it then appeared to the world how you were verie poore, and miſerable *t*. *t* Reu. 3.17

How ſhall your loue bee knowne, vnleſſe you beare my yoake with patience?

Sometime I ſee you to waxe ſluggiſh, and therefore I doe hide my ſelfe for an houre, like a friend ſtanding behinde the wall *u*, that you may be ſtird vp the more zealouſly to ſeeke mee. *u* Song 2.9

I knowe for my part, and ſee all things *x*: but troublous trials (which are good for many cauſes) doe make *x* Eccl. 42. 19.20.

you the more heedie and wise in all
y Isai.28.19 your actions *y*.

Moreouer if you loue mee, you will not waxe the more sluggish in seeking mee for all this; if you like me, you will seeke me.

What? Wot you not, how riches painefully come by, are kept most carefully? who so wisheth rest, as the wearied man? Who loueth so kindely, as hee which hath sighed most heauily? And is not that iewel which was lost, and is found againe, much more esteemed then before it
z Lu.15.19 was *z*? So, euen so is the ioye double, and the mirth doubled, at the long wished presence of the beloued.

And therefore it is much for your profit that I withdrawe my selfe; because I doe it, not for any ill will to you-wardes, but vpon verie good cause; so do I dally with my friends.

Let it suffice you at this time, that you haue bin in my fauor to heare so much at my mouth.

Besides, when you haue neede, returne vnto mee, and feare not. For I neuer shut mine eares against
Mat.7.7. 8 that person which humbly and earnestlie crieth for mine assistance *a*.

Chap.

CHAP. 18.

1. The confidence of a true
Christian. 2. *God iustifieth the vngodlie.*
3. giueth whatsoeuer good is to man.
4. will haue no man to despaire.
5. but that all sinners shold
flie vnto his mercie.

MY Lord God will helpe me, therefore shall I not be confounded a. a Isai. 50. 7

AS. Let it grieue no bodie, though I loue much to speake with my Lord God, whose goodnes hath allured, & inflamed me both to pray and to meditate in such sort, that me thinks I should be too hard and vnkinde, if I made none answere vnto his words.

But happely some one will say against mee, Therefore neither doe you feare God, seeing you are a foule sinner, vnworthy euen to liue in this world.

Whence is it, that you dare so presume in your heart? And, beeing the least, and vilest of all others, with

what face can you thruſt forth your ſelfe ſo to talke with your Lorde
a Eccl. 15. 9. God *a*? Whom doe you make your ſelfe?
Iohn 9. 13 Oh, my louing Lord, doe thou anſwere on my behalfe. For the mouth of the wicked is opened vpon
b pſ. 109. 2 me *b*.
If I would iuſtifie my ſelfe, mine
c Iob 9. 20 owne mouth ſhall condemne mee *c*. And though I were cleane, yet did not my ſoule know ſo much.
Oh Lord, thou knoweſt my follie, and my ſhamefaſtneſſe. Speake thou on my behalfe, and I full gladly will keepe ſilence.
L. Giue thou none heede to the wordes of the wicked: but rather do thou remember how I haue ſaide, *I came not to call the righteous but the*
d Mar. 2. 17 *ſinners to repentance* d.
e Mat. 28. 17 Am not I to doe what I will *e*?
Mar. 17. 2 Who may reſiſt my pleaſure?
Heb. 2. 8 If I thinke it good to ſhewe fauor to thee-ward, though little thou deſerue the ſame at mine hands, who
f Rom. 8. ſhall reproue me therefore *f*?
33. 34. He that is without ſinne, let him
g Iohn 8. 7 throwe the firſt ſtone at thee *g*. But if they, all the packe of them, are ſinners, with what face can they finde

fault

fault with my fauor to thee-ward?

You haue not choſen mee *h*, but my mercy did preuent you. h Ioh. 15. 16

Dareth any yet murmure againſt you for coming vnto me? Comfort thy ſelfe, his murmure is not againſt thee, but flatlie againſt my perſon, becauſe it is I that receiue *i*, and eate with ſinners *k*. i 1. Ti. 1. 15 k Mat. 9. 11 12, 13.

And why ought you not to challenge mine acquaintance, the which I reioyce to offer rather than to withdraw from any one?

S. Oh gratious Lord, lay not this ſin to their charge, but to me, and to my ſinnes.

I cannot denie, but deſeruedlie they conceiue ill of mee; yea I doe openly acknowledge this withall, that I am much more wicked then any man doth knowe.

L. You do well thus to humble your ſelfe. For in ſo doing, you ſhall euer gaine, and more eaſily obtaine my fauour.

Notwithſtanding, I will not therefore caſt you away, becauſe you are a ſinner and faulty, albeit that ſhould make you both to thinke baſely of your ſelfe, and alway to haue in mind what great ſinnes you are polluted

withall.

But that you perish not through desperation, consider how manie
l Mat. 2, 17 Luk. 15. 1 2. &c. righteous men I haue made of sinners *l*, friends of enemies, choosing the humble, and refusing the
m Lu. 1, 51 52. &c. proude *m*.

I haue no neede of any gift of
Luk. 18. 14 Iames 4. 6 thine *n*: onely this I require at your
n Psal. 50. 11. 12. handes, namely, that you loue mee with a pure heart *o*, and I am satisfied.
o Mat. 12. 33. S. I am cleane dashed: for, alas, there is nought within mee to stir vp your loue thus to me-ward.

L. I doe neither respect nor require the things that this world doth offer to get fauour withall; if you do loue, and that your loue bee feruent, and constant, it is all that I aske.

But, I pray thee, whose are the things that do, or may adorne a man? Are not all things mine, whatsoeuer doe glitter either in the bodie, or
p Iam. 1. 17 1. Cor. 4. 7 minde *p*?

As for that of the world, and which set out the body, they ought little to trouble your minde. But the things which belong to the beautifying of vertue, it standeth you vpon to seeke, that you may please the Lord in the

light

light of the liuing.

Howbeit, you haue well done in humbling, and accusing your selfe so well outwardly as inwardly before the face of my maiesty, by confessing vnfainedly your great weaknes, and wickednesse, and by fetching deepe sighes, for that you are verie vnworthie to challenge the fauour of my familiaritie euen but one hour, being as I am a glasse pure without spot q, & you are a great sinner & vncleane, euen from your infancie r.

q Wis.7.20
r Gen.8.21

And therefore bee euer mindfull both of your fraile condition, and of my glorious Maiestie, and so with humble reuerence approch boldly into my presence.

For I am hee that putteth awaie thine iniquities, and will not remember thy sins s; it is I that iustifie the vngodly t, and this I doe for mine holy name sake; yea and I am still readie to minister greater giftes of mercie vnto thee.

s Isai.43.25
t Rom.4.5

Because I doe euer choose to shew fauour rather then displeasure, as one who had rather spare than punish.

Yea, all this seemeth but little in mine eyes, nor am I so content with the first grace that I will not adde

a ſecond or a third rather, yea, in verie deede, as I can ſet none ende
upſ.145.9 to my mercies *u* : ſo neither can the number of my gifts and benefits bee
xpſ.68.19 recited *x*.

Laſt of all, after that I for my part haue pardoned ſinnes, and men for their partes by their goodneſſe haue teſtified to the world their vnfained repentance, then doe I reſtore for the moſt part the comfort of mine healthfull countenance, by pouring in moſt plentifull maner the grace of mine holy ſpirit.

And although a ſinner doe abide ſtill in the fleſh: yet doe I receiue him into my familiarity, ſo that he is not to feare the vtter confuſion for ſins committed: but rather to thanke and praiſe God, that old things bee paſſed away, and that all things are
y 2.Cor.5 17. become newe *y*.

So gratious, and mercifull am I, that alwaies I am more readie to forgiue, than thou art to beg forgiuenes at mine handes; more readie to giue, than thou art to aske.

Therefore why feare you? What diſmaieth you to approch vnto the ſide of ſuch ſauors? And why do you eſtrange your ſelfe from ſo great kindnes

kindenes offered vnto you ſo frankly of mine owne accord?

Doubtleſſe though you did certainly vnderſtand that I were purpoſed to giue you the denyall: yet ought you not to deſiſt from praier, nor yet to be out of al hope of being heard; but ſo much the more earneſtly to be inſtant in crying, vntill you were heard.

For my mercies are infinite, and what I deny at one time, may bee graunted fauourablie at another.

How know you whether I will turne my face vnto you, and grant you the deſire of your heart?

And what ſaith the Prophet concerning mee? Approche vnto him, and be illightened, ſo ſhall not your faces be confounded.

Wherefore accuſe your ſlow comming vnto me, rather then your often approching; and rather your fearefull ſhamefaſtneſſe, than your prompt preſuming of forgiuenes.

To hope well of my goodnes, is a verie token of true humilitie, and of a great faith.

This doe I ſpeake, that you may not offend; and that when you doe offend, you deſpaire not, but riſe

againe with speede. For yet you haue
z 1.Ioh.2.1 hope, and an aduocate with the Father z.

What? Looke you to be all worthie before you make accesse vnto mee? And of your selfe when will you bee so?

If only such as are good and worthie, and great, and perfect, should approch vnto mee, to whom should sinners and publicans approach?

So then what saith the Gospell? *There resorted vnto him publicans, and*
a Luk.15.1 *sinners to heare him a.*

Therefore let the vnworthy approch, that they may become woorthie; let the wicked approch, that they may bee made good; let the weake and vnperfect approch, that they may proue strong and perfect; yea let all and euerie one approch, that they may receiue from the a-
b Ioh.4.14 bundant streames of the well of life *b*. I am the well of life, that cannot bee drawne drie.

He which is athirst, let him come
c Ioh.7.37 vnto me and drinke *c*. And he which hath nothing, let him come and buy
d Isai.55.1 without siluer and without monie *d*.

He that is sicke, let him come to be
e Mat.9.12 healed *e*. Hee that is neither hot nor cold,

cold let him come to be inflamed *f*.

f Mar. 9. 24

He that is fearefull, let him come to be encouraged: he that is sorrowfull, let him come to be comforted.

He that is withered, let him come to bee fatted; he that is wearied with cares, let him come to bee refreshed with ioy.

Lo my delight is to bee with the children of men *g*.

g Ro. 8. 31

Hee that desireth wisdome, let him come vnto my lessons *h*.

h Psal. 119 9. 24

Hee that seeketh riches, let him come to receiue those which are eternall, and incorruptible *i*.

i Mat. 6. 19 20.

Hee that hunteth for honour, let him come to get an euerlasting name in the inheritance of heauen; hee that wisheth for felicitie, let him come, and hee shall taste the soueraigne, eternall and infinite happinesse *k*.

k 1. Cor. 2 9.

I, euen I it is which giueth all temporall good things *l*, yea and besides that, I giue eternall riches in the heauens *m*. And what I promise I will performe, at such time as my commandements are duly obserued. And he then shall bee crowned gloriously in heauen, that hath foughten couragiously in this world.

l Iames 17

m Ro. 6. 23

n 2. Tim. 2 11. 12.

Chap.

CHAP. 19.

1. The desire of a Christian Soule is *neuer satisfied, till God bee enioyed.*
2. No comfort any whit comparable to the spirituall ioye.

Et the meditation of mine heart be acceptable in thy sight a.

a psl. 19, 14.

What can be more comfortable, What more ioyfull to the faithfull Soule, than still deuoutly to meditate vpon her Lord God; that whom shee cannot as yet beholde in a cleere, and blessed sight, at the least she may, as it were, make him present by earnest calling him into minde?

Therefore let her beholde him as in a glasse darkely *b*, whom shee is not to see face vnto face.

b 1. Cor. 13 12.

And albeit she may not haue a full sight of him in his maiestie: yet let her search for him by types in the Scriptures.

Oh that the care to seeke the face of the Lord did neuer waxe cold within me, but daily more and more encreased!

Howbeit,

Howbeit, the ſoule that loueth God, hath a wonderfull deſire to enioy the ſight of God. For to ſee him is happineſſe indeede, and the abſolute felicitie c. c Reu.22.4.

Wherefore ſhee deſireth this bleſſednesſe, that, her whole appetite hauing attained her ende, ſhe may bee ſatisfied, and at quiet: for nothing in the world is able to content her d. d Eccle.1.8

For long experience hath taught her, that the more ſhee ſtraieth from celeſtiall happines, the more vnhappie and vnquiet ſhe is, inaſmuch as in this world nothing is permanent, or durable e, that may aſſwage the heat of her affection. e 1.Cor.7 31.

So then let her make returne vnto him that made her f, and let her deſire to be bleſſed of him, who at the firſt created her. 1.Ioh.2.15 16.17. f Gen.1.26 27.

For doubtleſſe, he that made the ſoule, muſt ſatisfie the ſoule with good things g. Becauſe, ſuch a deſire hath hee inſtilled into her, that hee beeing gon, nothing will content her; nor any ioy comfort her greatly. Wiſd.2.23 g pſ.103.5

And therefore ſoule of mine, ſtand not heere ſtill, for this is no place of reſt for thee: but mount aloft, aſcende:

cende vnto him that made thee. For he hath now ſent his meſſengers, & biddeth thee to aſcend.

So many deſires of eternall life as he inſpireth, ſo many meſſengers, he doth ſende. Which beeing entertained, prepare thy ſelfe to thy iournie.

Then goeſt thou on, when thou deſireſt to ſee him; when thou laboreſt to pleaſe him; when thou renounceſt this world; when thou dooſt, whatſoeuer thou doſt, euen of pure loue to him-ward.

For had hee not firſt ſought thee, and poured holy cogitations into thy breſt, thou couldeſt neuer ſeeke him *h*.

h Ioh. 6. 44

For that ſoule dooth languiſh, not for loue, but through wearines, which is not enlightened with the beames of the eternall ſunne *i*.

i Iohn 1. 5

But, if through the ſweete blaſtes of the Southren winde, her frozen coldnes, and ſorrowe be once reſolued, then by reaſon of the light inſpired, and incomprehenſible diuinity, ſhe beginneth to ſweat, through the hotnes of loue.

Oh infinite heate of the true Sonne, what boilings dooſt thou cauſe then within the heart of the louer!

louer? Thou dissolues the darknes of a sorrowfull minde, and bringest the laborsome toile vnto nothing. The long time and daies of pouertie thou doost comfort and that abundantly, with one simple beame of thy glorious light.

O salue of the sorrowfull k! O shining light of such as wander and seeke! k Mat. 9. 12.

Shine thou continually vpon me; prepare thou a mansion place within mee, euen till thine euerlasting light doth appeare.

Oh how sweete, and how comfortable will thy presence bee! seeing euen of a little remembrance, so vnspeakeable ioy doth arise.

How gladly can I turne vnto thee; how frankely doe I renounce euen this world, that I may be comforted with thy heauenly fauour!

For it will bee none hard matter for the soule which longeth for the sight of thy countenance, to bereaue her selfe of all outward pleasure, when shee shall either feele now a greater in the minde, or very shortly expect with a perfect faith for the same.

Furthermore, none is to bee so foo-

lish.

liſh as to thinke, that thou wilt haue the deuout ſoule any long while vncomforted; or that the gifts of thy fauour which ſhe is to receiue for all her conqueſts ouer nature, ſhall bee ſmall: for no earthly comfort, whatſoeuer it bee or whence ſoeuer it ariſe, is any whit comparable either in the qualitie or quantitie of ſweetnes to the heauenly ioy.

And therefore labor thou, O faithfull ſoule, to ſhew thy ſelfe ſuch toward thine heauenly ſpouſe Chriſt, that hee may continually bee gratious and fauourable vnto thee; for through him and in him you ſhall in moſt abundant manner finde that, which exceedingly ſhall miniſter comfort vnto you in all extremities.

The oftner you haue acceſſe vnto him, and the nigher you doe approche vnto his ſide, the ſweeter hee will appeare, and the more amiable in your eyes.

But if you withdrawe your ſelfe, then the loſſe will be your owne; and he abiding in his beautie, ſhall feele neither griefe nor trouble.

You ſtand in need of his, but he of no mans goodnes.

So that you may become bleſſed through

through him, but so cannot wee by your proceeding.

Hee alone suffereth himselfe; hee alone can neyther bee augmented, nor diminished.

Through his goodnesse all things are, whatsoeuer bee, whether they haue life, sense, or vnderstanding *l*.

l Act.17.28

And therefore iust it is that all creatures euerlastingly should blesse him *m*.

m psl.150.6

Oh how gladly would I discourse and speake of him vnto thee, if I were able sufficiently so to doe!

But what? He neither is, nor may be vttered. Againe, as he cannot be vttered by meanes, so can hee not be conceiued in minde.

Which being so, thinke not withstanding of thy Creator so well as man may, taking the remembrance of his abundant sweetnes for a comfort, vntill such time as hee reuealeth the sight of his owne countenance vnto thee in the heauens *n*.

n Reu.22.4

CHAP. 20.

1. A complaint of the Soule for the want of her blessed state. 2. What weeping pleaseth God. 3. Who truly blessed. 4. A description of God.

a Ps. 31. 22

I *Said in mine heart I am cast out of thy sight* a. Mine heart is wounded within me, throgh the long differring of thy glorie.

I will speake therefore, and reason with my grieued Soule. The great zeale of loue compelleth mee to speake, and suffereth nothing to bee concealed from thee.

What then shall I say? Lo my God, in peace is my most bitter bitternes.

He that is ignorant, wotteth not the meaning heereof. But it is not so with mee I know, and I vnderstand it, and therefore I am not ashamed to sing with the Prophet.

b Ps. 38. 15
c Reu. 3. 15
Ecclus. 42. 20.

I speake to thee my Lord *b*, who knowest all things *c*; and giuest both knowledge and vnderstanding according to thy good pleasure, that neither

neither I may glorie more than is meete I ſhould, nor the foole aduance mee, when in truth I am ſimple.

I may confeſſe then what I haue receiued from thee. And yet what neede haue I to tell you thereof, when as you are neither ignorant, nor can take any pleaſure of the ſame.

Againe, what comfort can come vnto you, which are the comfort of the comfortleſſe?

So that the profit is mine, which doe lacke the conſolation of words, thereby to ſtir vp mine affection to thee-ward, and to finde ſome eaſe for my deſolate ſoule.

For, ſeeing I may not beholde thy preſence; I will bewaile thine abſence; becauſe euen this is a token of loue, and a great pleaſure to the louing ſoule.

Now then the ſenſe of this ſentence appeareth. Becauſe it is rightly ſaide of the louing ſoule, how the moe feruently ſhe loueth, and the more earneſtly ſhee longeth after eternall things, the more truly ſhe feeleth the power therof working within her.

They

They are not cold words, but to the vnkinde soule; neither deafe organs, but to the hardened heart.

The louing and zealous soule knoweth this well; and is so often enflamed in heart, as she is pricked with the desire of eternall peace.

And therefore shee speaketh to thee her Lord God, not to men, of whom shee would not be knowne.

And although sometime shee talketh with men: yet that which they heare is to the outward sense. But whatsoeuer shee saith to thee, it is to the verie soule, and rather by sighing of the hart, than by sounding words.

Lo (saith she) in peace is my most bitter bitternes. As if shee said; After that of thy goodnes I returned vnto the peace of minde, the transitorie state of the world began to bee still more greeuous vnto mee. For I see in this peace, how farre I am separated from the soueraigne peace.

And indeede beeing first busied with earthly desires, and mooued with diuerse passions, I was greatly hindered from spirituall cogitations, and so from heauenly contemplation, after which I should haue much longed: but that could I least

of

of all doe, because through slothfulnes I did forgo all sense of inward sorrow.

But now seeing the troubles of idle thoughts are taken away, I do somewhat rest in the peace of conscience, and am drawne vnto heauenly matters with mine whole heart, and I doe more lament, that I do not enioy the good things of God, than erst I did mourne being vexed with the troubles of this world.

So that it is bitternes to my soule euen to liue in this world, and to goe vnder the heauie burden of sin. But it is bitterest of all, when so much as I may, all mine affections being gathered together, I doe enioy now the good things of the heart, & bend my selfe, euen with hearty zeale toward the armes of eternall peace, and yet may not obtaine thereunto, because of the bondes of my mortall state.

And this makes mee euen with griefe of heart to crie vnto thee, and to saie:

O wretched man that I am, who shall deliuer me frō the body of this death d?

There is none so grieuous a burden vnto me, as stil to wander frō thee by liuing

d Ro. 7. 24

liuing in the world; for labouring in loue, I wish for no comfort beside thee.

For by good experience I haue long sithence learned, that my soule can neither bee satisfied with the good things of this world *e*, nor yet be blessed, vntill she be ioyned vnto thee in the celestiall habitation.

e Ecclus. 1 8.

For as exceedingly she doth loue, burne, and vse contemplation while she is in the bodie: so will her desire bee insatiable vntill the bodie bee laid off.

And therefore her ende must bee made perfect by attaining the soueraigne felicitie, and the light of thy countenance *f*.

f Reu. 22. 4

O King of heauen *g*, so amiable in all respects; O my all louely beloued, euen wholly to be desired, when wilt thou fill me with the light of thy countenance *h*; when wilt thou satisfie my longing with the wel of life?

g 1. Tim. 6 16.
Reuel. 1. 5
Reu. 17. 14
h Ps. 16. 11

My soule hath much thirsted after thee *i*; and greatly will bee troubled vntill she attaine thee.

i Psal. 42. 2

Liuing in the world, and not seeing thee, I can take no comfort of whatsoeuer I beholde; so greatlie doth

doth zeale waxe hot, that not once, but often I breake into these words;

When shall I come, and appeare before the face of my God *k*? k Psa. 42. 2

And this loue of mine ceaseth not, but encreaseth more and more, in such sort, that I am driuen euen to weepe night and day, while continually I doe thinke with my selfe, *Where is now my God?*

For it is a comfort for the louing soule to weepe for thy sake, while she must want her desire; and still expect thy comming.

And these teares doe more feede and refresh the louing soule, than if shee enioyed all the things of this world. For did she loue them *l*, shee would not weepe for thee. l Mat. 24. 6

Oh how blessed, & pleasing to thee is the sheading of such teares!

For they doe both kill the desires of secular and temporall ioyes; and also they obtaine the celestiall consolation.

And therefore none doe shed such holy teares, but they which are both singularly in loue, and verie notably religious.

Far of another kinde be the teares of such as miserablie bee troubled in this

this world.

For one man weepeth because hee is sicke; another for that hee is oppressed; another because hee is iniuried; another because his minde is contraried: but it is thou, religious soule only, which poureſt forth teares euen of pure loue to thy Saviorward: as for temporall damage, and worldly causes, they trouble thee not, for thou submitteſt thy selfe to the righteous iudgement of God m, and art thankfull.

m Psa. 119 137.

And for so doing, let no worldly creature iudge thee either fooliſh, or impatient: because thy teares do not greeue but comfort; they doe not blur the face, but wash it; they hurt not the eies, but they purifie the sight of the minde.

Howbeit, let others conceiue heereof as they will. I canne not thinke otherwiſe than well of you; for I doe wiſh to drinke deep of ſuch teares.

S. If you wiſh to weepe with mee, then may you bee comforted with mee.

Oh that your ſoule were as I am! your could neuer forget what I doe feele.

I knowe whome I credit; and sure I am it is a more easie thing to deny that there is any heauen and earth, than that there is a God.

And I knowe also hee is my full happinesse; and that I shall neuer bee blessed vntill I haue an absolute sight of his maiestie n. n Reu. 22

Whose sight because it is not yet graunted me, nor alwaies assured me, doth make me to lamēt, inasmuch as I am depriued of happines, wrapped in the darknes of this life, and downpeised with the waight of mine owne infirmity o, that I am not of power to suffer that wonderfull light, and that whatsoeuer I do think cōcerning the glory of heauen, is so little, and ouershadowed as it were with a cloude. 4. o Wis. 9. 15

Hence it is that I double my complaint in steed of a song; and while they still say vnto mee, *Where is thy God?* my spirit is the more troubled. p Ps. 41. 10

For thus I thinke then, *where is my felicitie? where is the full ioy of mine heart? where is my true peace and rest?*

Where be all the good things that are vnspeakeable, but onely in my God? And when shall I enioy them, vnlesse I be ioyned vnto him, hauing nothing betweene?

Yea, when shall I there bee? I knowe not, but I beleeue well; I doe hope well, but yet I haue not.

Why then, where is my God, whom I loue so, and yet I see him not? through whose loue I am so often wounded; through whose absence I am so greeued; through whose gratious visitation so refreshed sometime?

Where is my God, whom euen once to see, is to know all things?

Where is my God, in whom both mine heart, and my flesh doe so earnestly desire to reioyce?

Where is my God, for whose loue I suffer such paine and sorrow? His verie remembrance is sweete, but his presence is more louely, and expelleth all sadnes fro mine heart.

Where is mine hope, and my crowne? Is it not in thee my God,
q 1.cor. 13 and in thy blessed countenance q?
12. Oh, shewe mee once thy glory, and thy face: so will I cease to complaine.

If I contend a little with thee, O blame mee not; extreame zeale of good will hath many wonderfull deuises.

I am driuen to expect, and moued still

still to long; and so this ioyfull combat doth continue.

CHAP. 21.

1. The delaying of the happie is patiently to be borne. 2. The felicitie of the life to come. 3. with a prayer for the same.

Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth a. a Psa. 26. 8

How gladly I would be with thee, thou knoweſt full well O my God; and how entirely I desire the same, I am not able sufficiently to expresse.

I wish it not onely when I am euill at ease; but also what prosperitie soeuer I enioy, my desire is to bee with thee.

But how shall my longing bee satisfied?

Heere it grieueth me to continue *b*, and yet of necessitie I must, but my desire is to bee with thee, and I may not yet. b Phi. 1. 23.

And therefore I see no remedie,

but that I am with patiēce to endure this delay, and to refer my wishing to thine holy will.

For what? Is it meet I should murmur, when it must be so? God forbid.

Againe, I haue the examples of many of Gods children which haue vsed long patience in this life *b*, and yet their hearts were in heauen *c*.

b Heb. 11 13. 14. &c.
c col. 3. 1. 2

Therfore if thy will be to prolong my pilgrimage, I am willing to abide and obey your pleasure.

Howbeit, that with lesse grief I may beare my longing to be with thee, I will till that time still meditate with my selfe of that celestiall habitation.

Yet I presume not to pearce into the least of those ioyes, which thou hast prepared for such as loue thee *d*: but of this and that will I meditate, to the end that my affection being pressed downe and infected oftentimes, it may be stirred vp, and lifted into the hope of eternall blisse.

d 1. Cor. 2 9.

O that that day had once shined, whither then had the ioyes of heauen rauished me!

How merrie at the heart should I bee then, and how happie should I thinke my selfe!

How happie shou'd I then bee, enioy-

enioying a continuall peace e. e Reu. 21.4

From thenceforth should I make none enquirie for any thing, seeing no secret could be hid.

But my life is spent in darknesse, and therefore no maruel though my sight doe dazle betweene the clouds of glorie.

Notwithstanding I will lift vp mine eyes, and though a farre off, behold and salute that holy citie Ierusalem builded in the heauen euen of liuely stones f, namely of holy angels and men, replenished continually with praise and mirth, and magnifying the Lord their God for euer and euer. f Reu. 21. 10. 11. &c.

Now therefore my soule, take vnto thee the wings of desire, and fly vpward, flie I say from all bodilie sensesascende from the visible forme of this world, vnto the holie house of God, euen vnto the newe Ierusalem, builded substantially in aie lasting peace, crowned with glorie and honor, and blessed with the abundance of all good things.

Le. Wonderfull and vnspeakeable are the things (of heauen) which no man eyther can or may vtter g. g 1. Cor. 2. 9.

No sense is able to conceiue, neither can the vnderstanding of man

attaine to knowe, how God is in his saincts glorious, and wonderfull in maiestie.

Mount thou in cogitation euen vnto the highest things, stretch thy desire into the euerlasting eternitie, and
h psl. 87. 3. say with the Prophet *h*; *Glorious things are spoken of thee, O citie of God.*

There whatsoeuer can be wished of
i Reu. 21. 4 man, is had *i*: and what is once got,
k Reu. 7. 17 is kept without care *k*.

God there is beheld face to face
l 1. cor. 13. 12 cleerely *l*, truely, continually, and eternally.

m reu. 7. 12 There the blessed and all glorious
n Sal. S. 1. 1 Trinitie, in one vnseparable vnitie,
2. &c. which of all the blessed citizens of
o Mat. 10 heauen is worshipped, praised, and
37. 38. magnified *m*, is perfectly knowne.
Mat. 6. 19 There is mine onely and right sin-
20. 21. gularlie beloued friend *n*, which is
p. Rom. 1. more pretious (to mee) than all ri-
3. 7. &c. ches *o*; and the treasure aboue all to
q Eph. 5. 25 be desired, euen my Lord Iesus
26. &c. Christ *p*, the immortall spouse of the
Reue. 21. 9 Church *q*, in whom are hid *r* (but
r Mat. 11. yet reuealed to the Saints) from the
25. beginning of the world, the whole
s Col. 2. 3 treasures of wisedome and knowe-
ledge *s*.

O how iocond are the ſaints now before the face of the moſt holy, who is the cauſe and ſpring of their bleſſednes!

For there hee ſpeaketh vnto them not in parables, but plainly of the Father t. t Ioh. 16. 25,

Hee is their Booke, euen the word which in the beginning was with God u, teaching all things and performing all things, ſo that they want nothing in glorie. u Iohn. 1. 8

O bleſſed and euerlaſting glorie, not of ſmall remembrance, but all happie in God his preſence!

There is alſo the moſt glorious Mother of our Sauiour, and conſtant virgine Marie, bewtifying the whole celeſtiall Court with her comlineſſe and beutie. compaſſed and accompanied with troupes of virgins, as with ſweete Roſes and Lillies of the vallies. x Gen. 49 10. Num. 24. 17.

There bee the Angels and archangels, placed in order, who moſt cheerfully ſound forth the praiſes of God. Dan 9. 24 25. Iſai. 7. 14

There bee the Patriarches, and Prophets, euen they which being filled long agoe with the holy Ghoſt, did foretell of Chriſt his coming x, Iere. 31. 22 pſal. 13, 2 11. Hag. 1. 8. 10

whome now they both knowe, and euermore confesse to bee their Lord
y Reu. 7. 14 and Sauior, the king of kings y, and
Reu. 19. 16 perfect God.

There they beholde eie to eie their Redeemer, whom long they looked for, and for whose comming they longed.

There be the Lords Apostles, and disciples, those most reuerende and renowmed Fathers, which were filled with holinesse and grace, and laid a strong foundation of the Catholike faith.

There especially shineth that reue-
z Mat. 3. rend man Iohn, which baptized our
13, 14. &c. Sauiour Christ z, and was a speciall
Mar. 1. 9. 10 friend a of my Spouse.
Luk. 3. 21 There is Peter, and Paule, & An-
a Ioh. 20. 2 drewe, and Philip, and Thomas, and
Ioh. 21. 7 Iames, and Iohn, and all the other
20. Apostles and Euangelists, pillers of the Church.

To keepe the faith, and to follow the example of these men, is the readie way to euerlasting life.

Moreouer, there bee the valiant Martyrs enriched with their proper blood, and euerlastingly blessed with Christ, whose bodies though they were most cruelly flean: yet could

not

not their soules by any torments be seuered from Christ.

Also, there bee the noble Confessors, which contemned this present life, that they might be in heauen.

There bee the great and glorious Doctors, that were so carried aloft in contemplation, of which many haue left a liuelie image of holines in their writings.

There be young men and maidens, olde men and children praising the name of the Lord continually, and ascribing the goodnesse which they had at any time vnto his mercy.

There they are I say, alway gratefull, alway zealous, alway iocond, alway religious, neuer loathing, but euer louing the Lord.

Oh, how glorious is this kingdome, where all the Saints dooe raigne with Christ, arraied with the fairest roabe *b*, & be without care of the other!

b Reu. 16. 11 Reu. 7. 13

There they follow the Lambe whersoeuer hee goeth *c*, for they cannot part; but reioycing euerlastingly, shall reioyce in the Lord.

c Reu. 14. 4

O my Soule, muse thou vpon these things, and cast thy thoughts vpon heauenly matters.

That place indeede is an holy place, and God is in the same.

d Reu. 21. 4 There is surpassing ioy & peace *d*; good things abound, and euils there be none.

Oh if thou couldest euen a little comprehend the vnspeakeable ioyes of God his Saints, then should you finde some comfort:

For in me you shall bee sure to find nothing but labour and sorrow, and tentations, and troubles of this world.

Oh that the giuer of supernall
e Im. 1. 17 light *e* would vouchsafe to inspire some portion of these ioyes into you and not send you back vnto my new withering foode, but according to the riches of his superabundant mercy, purifie and rid you of all materiall formes, and bring you yea by force into the deepe of his eternall brightnes.

Would to God you could carry backe from that heauenly sanctuarie, a forme and example of true holines which you might imitate.

For better and more true are the examples of celestiall, and strong things, than they which are confirmed by earthly demonstrations.

There-

Therefore grant Lord, that I may sauor and knowe what the perfect felicitie of Saints is, not so much by written bookes thereof, as by the holy Ghost, which teacheth of celestiall secrets in such sort, as no sense of man is able to reach therevnto.

Grant also that from henceforth I may lift vp my mind more feruently vnto heauenly things; and amids my grieuous troubles, valiantly beare the garland of patience, till the debt of flesh beeing paid, I may attaine through thy mercie vnto this felicitie that I so desire.

CHAP. 22.

1. A godly meditation, concerning the accesse vnto the holy of holies, euen Iesus Christ, the King of Angels. 2. Godly petitions for the forgiuenes of sinnes.

a Psa. 44. 4

How art my king, O God a.

Arise now my soule, come, and enter into the wonderfull tabernacle, euen into the house of God.

For it is meet that omitting other things, thou with all reuerence doe proceede to salute our Lord Iesus Christ *b*, thy Sauiour *c*, and redeemer *d*, which is the head of all principalitie and power *e*; the ioy and crowne of all saincts; the assured trust and certaine hope of all the faithfull *f*.

Hee it is which hath made *g*, and redeemed thee *h*; he it is which hath for thy sake both laboured *i*, striuen *k*, and ouercome *l*!

Hee is thine aduocate *m*, and the propitiation for thy sinnes.

He is thy comforter, thy prouider, and thy Lord *n*.

b Rom. 1. 3 7. &c.
c Mat. 1. 21
d Gal. 3. 13
e Reu 17. 14
f Col. 1. 27
g Psal 100. 3
Psa. 119. 73
h 1. Pet. 1. 18 19.
i Isai. 53. 3. 4. &c.
k 1. Cor. 15 55. 56. &c.
l Mat. 4. 10. 11.
Iohn 16. 33
m 1. Ioh. 2. 1
n Reu. 19. 16

He

He is thine onely & singular friend that feedeth among the lillies o, and loueth to rest him vppon thy breasts p. o Sal.S.2. 16. p Sal.S.1.

Who euer hath doone the like for the? who euer loued you so entirely? 12.

Come thou vnto him; offer your selfe to him; open your whole heart, and vnfold euen your hidden secrets vnto him.

For no man will better either declare, or else reueale how you should behaue your self in this world, in the which, things fall out so strangely.

Let your wishes and praiers be directed vnto him; and in him let all your counsailes abide.

Vaine is the hope of man q; but he is the vpholder of peace. q psal.62.9

Through him wee haue open accesse vnto the Father r; and from him we receiue all goodnesse, and virtue s. r Eph.2.18. s 1. Cor. 1

Whether you mourne, or whether you reioyce, make continuall recourse vnto him. 30.31.

Hee is the glasse of life; the rule of righteousnesse; the light of the soule; the loue of shamefastnes; and the ioy of a good conscience.

If thou loueſt him, it will be none

hard.

hard matter for thee to despise the vaine pleasures of this world; if thou louest him, all sowre things will seeme sweet; all heauie things will seeme light; and that which otherwise you should mislike, you will like
t Ro. 8. 35 right well for his sake t.

To be briefe, of him, and through
u Rom. 11 36. him, and for him, are all things u.

The principall ende both of all our thoughts, and of all our actions, and of our speech, and of our reading, praying, meditating, and speculation, should be Iesus Christ.

Through him you attaine saluation
x Gal. 3. 13 x, and euerlasting life.
y Rom. 8 35. 36. For his loue you will neither feare to die y, nor refuse to liue z; because
z Phi. 1. 23 you are to commit your selfe wholly to his trust, and to preferre nothing before his loue, and honour.

Wherefore come neere, and giue thankes to thy Redeemer.

S. O most sweet Iesu, aboue all things to be loued, I salute thee most religiously, I commend thee most highly, and I blesse thee now and euerlastinglie with all thy creatures.

O most renowmed Iesu, how can I praise thee as I ought? When shall

shall I thanke thee, as I am bound, in that thy mercies are so infinite to me-ward?

Againe, whatsoeuer I giue, it is thy gift, and I receiued it from thee *a*. *a* 1. cor. 4. 7

But little or nothing it is that I haue: and can I then sacrifice of nothing?

Howbeit, accept I beseech thee, mine humble, base, and vile sacrifice; and let my gifts bee ascribed to thy goodnes.

Let the quires of heauenly angels attending about thee, sound forth thine infinite praises on my behalfe: also let the soules of the righteous repeate the same.

In the meane while what shall I doe in memorie, and praise of thy most sacred name?

Much I ought to doe, and for many things I am greatly bound; yet am I not able to performe the least.

And therefore I will read of thee, O my sweet Sauiour, I will write of thee; I will sing of thee; I will thinke of thee, I will speake of thee, I will worke for thee, and for thee will I suffer.

In thee will I reioyce, thee will I praise,

praise, thee will I magnifie, thee will I glorifie.

As it is meete I will worship thee, b Mat. 4. 10 because thou art my God *b*, in whom I beleeue, whom I doe loue, seeke, and haue alway desired.

Giue mee some good signe, that mine eyes may beholde thy goodly countenance in the heauens.

Humbly I doe throwe downe my selfe at thy feete in heart, earnestly with teares desiring thy fauour, that thou wilt vouchsafe to be good vnto me.

Write my name in thy Booke of life; and let that neuer be out-blotted, which thine holy hand hath written.

I, wretch that I am, and far inferior to any of thy saints, yet trusting boldly vpon the more than excellent prerogatiue of thy mercy, beseech thee, that at the leastwise I may bee counted among the baseſt and worst of thine elect.

I confesse, my life and conuersation is not such, that I dare presume any thing of of my selfe; and therfore all mine hope and comfort is, and resteth in the price of thy precious blood, wherein I doe wholly repose my

my selfe, and deeme it requisite that I should doe so, together with all which I haue done, offended, deserued and omitted.

And therefore beholde, most gratious Iesu, my basenes and humility, consider the affection of mine heart which I beare toward thee, not for my merit, but for thy mercie sake, which vouchsafest to bee loued euen of the vnworthy.

In respect of mine vnworthinesse I am greatly ashamed to come in thy presence; but I am drawne on and emboldned through your wonderfull goodnesse and humilitie *b*, which hast in perfect good wil *c* yeelded not onely to become man *d*, but also to suffer *e*, die, and to be buried for my sake, and therefore vnto thee doe I make recourse, for I finde no goodnesse in my selfe.

Supplie that for my sake, which of my selfe I cannot performe.

Thou hast giuen me a desire *f* to pray vnto thee, to praise, and to blesse thee: because thou art mine hope, & my portion in the lād of the liuing *g*. All my desire is to be with thee in the kingdom of heauen; but in asmuch as my time is not yet come, I will waite

b Mat. 17. 28. 29
c Rom. 5. 7
d Ioh. 1. 14
e Isai. 53. 3 4. &c.
f Phil 1. 23
g Psal. 142 5.

vntill the night approch.

In the meane while this may be my comfort in the place of my pilgrimage, that I am mindful of thy name and of thine exceeding great loue; & that I behold thee in this life by the eies of my faith.

To liue in this world, and yet to repose not trust in thee, O Lord, were a thing intollerable to my soule.

I doe not content to reioyce with
h Lu.6. 25 the world *h*; and, and that I may not abide without ioy and comfort, I
i 1.Cor.1. 31. haue determined to place my ioy in thee *i*.

Much & often should I go astray, greatly should I be tossed in cogitations, did I not retaine thee fast in my minde, and thoughts.

And forsomuch as I am vnable to sound the depth of thy diuinitie, I thinke it best for mee to turne vnto the deedes and sayings of thine humanitie; because, being in these cogitations, I swarue not altogether from thy diuinitie.

Thankes bee to thee, good Iesu, sweete and louely Iesu, for vouchsafing to become my brother, to take
k Ioh.1.14 Mat.1.23 my flesh and bones vpon thee *k*.

Thankes I say to thee for entering

ring into the wombe of good Marie thy mother, of whose maidenly flesh thou tookest the holy mẽbers of thy bodie, which thou diddest vnite to thy diuine nature.

CHAP. 23.

A godly prayer, and commendation of our Saviour Christ.

NOtwithstanding I am wicked, & guilte of manifolde sinnes; yet haue I great hope of saluation, because of thy suffering, and merits: whereof as I haue a good minde to consider, so graunt, O my Lord Christ, that I may with good leaue so doe.

For who am I to approch nigh vnto thee, vnlesse I haue licence?

I knowe mine vnworthinesse to appeare in his presence, whom the verie angels doe worship with great reuerence, saying:

Who is this that commeth out of the wildernes of this world, so abounding in pleasure?

There-

Therefore, O most blessed Sauiour, I am farre vnmeet to thinke of thy glorie and honour, of thy beauty and magnificence; becausse I am earth and ashes *a*, yea more base am I than earth and ashes, because I am sinfull, and prone vnto all wickednesse.

a Eccles. 10.9.

But thou being made hier then heauen, hast the whole world vnder thy feete *b*, and art worthy to be praised and honored for euermore.

b Mat. 28. 18. Hebr. 2. 8

Howbeit of thine vnspeakeable goodnesse, which passeth all vnderstanding, I am drawne in affection vnto thee, because thou art the comfort of the comfortlesse, and vsest most willingly to helpe most miserable sinners.

I acknowledge how I am not only destitute of all comfot, especially of thy fauour; but also verie vnable to doe good vnto my selfe.

But, mercifull Iesus, wouldest thou vouchsafe to consider my baseneesse, then should I both be ayded & comforted most plentifully in this my trouble.

Therefore I see well, whensoeuer I am compassed about with affliction and tentation, I am straight way

and

and without feare to flie vnto thee? for where mercie is most readie, there grace is in greatest plentie.

And when I haue a good minde to consider of thy most glorious estate, and to commend thee in most honourable manner, I must come forth with a much purer affection, & may not goe forward without the conduction of Gods heauenly light.

Assuredly hee shal haue no glorie, but shamie, that presumeth without all reuerence to approche vnto thy gate.

And he which commeth thereinto must proceed with all reuerence and humilitie, ioyned with good hope, that he may finde grace to be admitted.

Wherefore both humbly, and reuerently, and deuoutly, and boldly I go to thee-ward.

Let the godly louer of thy name listen then what I say.

The heauen reioyceth, the earth wondereth, when by faith mine heart saith; Christ is my sauiour.

Sathan flieth, hell trembleth, when my conscience cryeth, Christ is my Sauiour.

The

The world waxeth vile, and the flesh humble, when as a christian doth say, Christ is my Sauiour,

Sorrow departeth, newe comfort approcheth, when my minde pronounceth, Christ is my Sauiour.

Slouthfulnes vanisheth, mine heart through loue fainteth, when zealouslie I can say, Christ is my Sauior.

Zeale encreaseth, compunction ariseth, hope groweth, comfort waxeth strong, when my soule soundeth, Christ is my Sauiour.

Mine heart is iocond, mine affection becommeth sounde, when in truth I doe say Christ is my Sauiour.

For such is the force of these words vttered of a faithfull soule, that no man is able to expresse the same in wordes, but still it resteth more hie and excellent, than may bee reached vnto by the wit of man.

Which maketh mee once againe most humblie to bowe my knees vnto thee, O blessed Sauiour, and still I say, O Christ my Sauiour.

O Most gratious Iesu receiue my prayer, and mee with it, that I may finde some-what that may like thee well, and embolden mee, and kindle my

my zeale, and keepe mee euermore in continuall praising of thine holy name.

Oh that for the satisfying my desire to praise, and to pray vnto thee from the verie bottome of my heart, both all my members were forthwith conuerted into tongues, and those tongs into fierie voices, that I might finde a way to glorifie thee, my Sauiour, world without end!

Oh that for all my sins wherewith I haue deserued thine indignation, offended grieuously thy father, and dishonored thee with all the hoste of heauen, I might once so throughly bewaile, and repent, that I might hereafter take a new trade of life to thy glorie, and the comfort of my soule.

Oh that thou wouldest assist mee in well doing, seeing my life fraile & I all subiect to offending!.

Oh pardon & forgiue all my sins, either wilfully or negligently committed, all my vaine thoughts, my vngodly speeches, my abhominable deedes!

O most gratious Iesu, I say, doe thou both defend mee from dooing any

any wickednesse hereafter, and forgiue, I pray thee, all my sinnes forepast: so shall I bee both more deuout, the more zealous, and the more carefull in saying, thou Christ art my Sauior, both in mine heart, and with my mouth, in company, and in my chamber, and in the garden, & in the field, and in all places whersoeuer I shall be.

And now, what more shall I aske of thee O Christ my Sauiour?

What is better, or more profitable, or more necessarie, especially for mee a great sinner, than to finde fauour in thy sight, O Christ my Sauiour?

And therefore it is that I haue desired and still doe craue, euen that by thine intercession and meanes, I may haue the grace of God thy Father, who, as both thy selfe hath said, and the Apostle doth witnes, hast all power giuen thee both in heauen and earth e.

e Mat. 28

There is no praier more welcome to thee than this is, nor any thing more necessarie for mee, than the grace and fauour of God.

If I haue the grace of God, whatsoeuer else I doe want, I am rich enough

I call euerie one, I looke for all, I desire to haue all to come vnto me; I despise no sinner, but with the angels in heauen I reioyce exceedingly ouer that sinner which repenteth *c*, and so commeth into the fauour of God: for no one drop of my blood which I shed for the worlde, is in vaine. c Lu. 15. 10.

Therefore come vnto mee, yee sonnes of men, consider and behold my zeale for you vnto God my Father.

Lo, I haue taken his wrath vpon my selfe, I haue borne his displeasure *d*, yea, and continually doe I make supplication for you vnto him *e*, whom you knowe right well you haue greeuously offended. d Isa. 53. 12, &c. e 1. Ioh. 2.

Turne then, and approche, repent, and of my worde you shall haue pardon.

For lo; I stand betweene heauen and earth, betweene God and sinners; and that this world perish not, I obtaine through my praiers.

Wherefore abuse not my goodnes and mercie; but beware of offending, least when you little thinke thereof *f*, indignation bee poured vpon you, and intollerable vengeance *g*. f Mat. 24. 44. g Rom. 2.

I doe forewarne you as children, I beseech you as friends, bee you perfect as your heauenly Father is perfect *h*.

h Mat. 5. 48

Forget not mee, who haue beene, and am, and will be mindfull of you.

For I doe both pitie such as are in miserie, and I doe entreate for those which crie vnto me *i*.

i Ioh. 2. 1. 2

S. O gratious speech, and full of all comfort!

O heauenly voice, sweetlie dropping from heauen to the cõforting of sinners, & reioicing of the righteous.

O celestiall musicke, how sweetly doost thou resounde in a desperate conscience!

Whence is it that the Sauiour of mankinde will thus talke with me?

Blessed art thou, O Christ, and blessed are the words of thy mouth. For honie is vnder thy tongue, and the sauor of thy speech excelleth all sweetnes.

My soule was mollified, so soone as thou spakest, O Christ.

Behold, no sooner did thy voyce sounde in mine eares, but my soule within did spring for ioy.

For my spirit reuiued within mee; and all mine entralles were filled with

with new comfort; because good & ioyfull things are tolde mee this day by you.

I was doleful, but now I am iocond because of your wordes. For your voice is sweet in mine eares.

I was grieued and desolate; but now I am reuiued, and made merrie. For thou hast sent thine hand from on hie and touched mee, whereby of weake I am become strong.

Scarce could I speake: but now I haue a good minde to sing, and to praise thee higly.

I was loth to liue, and now I am willing to die, because I haue thee, Christ, for mine aduocate, with the Father, to whose mercie I commend my selfe, euen from this time for euer and euer.

For since first you began to speake vnto the heart of the desolate Orphane, I haue beene changed into a better state, and greatly comforted in my minde.

I was almost at the doore of desperation, but thy comfort came and lifted me vp with these words.

L. What is the matter Son? and who are they which would hurt thee? Feare not, I will see vnto thee my

ſonne.

k Reu. 1.4 I doe liue with God my Father *k*, and I ſit at his right hand, beeing a faithfull high Prieſt, and an interceſ-

l 1.Iohn 2 2.2 ſor for thy ſinnes *l*.

In mee thou ſhouldeſt repoſe thy

m Ioh. 11. 25. truſt, becauſe I doe both giue life *m*, and deſtroy death *n*.

n 1.Cor. 15.55. I was incarnate of a virgine in

o Mat. 1. 18.19.&c. time *o*, but of my Father begotten before all times *p*, and when the ful-

p Pſa. 2.7 Heb. 1.5 nes of time came I ſuffered for mans

q Gal. 4.4 5. ſaluation *q*.

Lo, I am the hope and comfort

r 1.Cor. 15 57. of the godly, and by mee is faith and victorie attained *r*.

And therefore let neither me, nor theſe things be out of thy minde, and thou wilt not feare any darts of Satan.

S. Oh happie houre! O bleſſed ſtate, that my Lord and Sauiour wil vouchſafe to comfort on this wiſe my troubled heart!

Oh that I might ſtill heare thy ſo comfortable wordes! for greatly doe they inflame, and moue mee, and touch mee euen at the verie heart.

O bleſſed Chriſt, thou neuer ceaſeſt to ſend forth the ſweete milke of heauen-

heauenly consolation!

For by reason of the abundance of thy grace, thou canst not deny fauor to such as craue the same at thine hands; yet often thou shewest much mercie euen to the verie sinner *f*. f Mat. 5. 45

O Christ, thou excellest in pitifulnesse, in mercie, and in louing!

O Sauiour, to whom none is to be compared, thou art aboue all to bee loued, and to be worshipped.

O Sonne of God, by whom we are also the sonnes of God *t*, & of whom wee are called Christians *u*, thou art of al good men to be serued most religiously, and aboue all *x*. t Gal. 4. 6. 7. u Act. 11. 26. x Mat. 4. 10.

O friend of all friends *y*, King of heauen & earth *z*. Lord of Angels *a*, conquerer of diuels *b*, draw me after thee, least I fall, and so rest vnder the heauie burden of sin. y 1. Ih. 3. 16. z Reu. 2. 5. 6. a Heb. 1. 6. 7. &c.

Poure out thy grace, send mee thy comfortable dewe from aboue, that truely I may perceiue, how thou art the procurer, and the open fountaine of all mercie *c*. Mark. 1. 15. b mat. 4. 10. 11. Mark. 5. 7.

L. I am indeed the spring of holy loue, and of chaste and religious fear, of godly conference, and of sweete consolation. 8. 9. &c. c 1. Pet. 3. 24. 25.

Therefore when you doe heare

my name, reioyce with your whole heart, and magnifie the goodneſſe of your God.

In honouring me, you honour the Father, which is God as I am *d*. For I am Ieſus the Sonne of God *e*: and this name ſhal I haue while the world endureth *f*.

But what is Ieſus? euen the Sonne of the liuing God *g*; the Sauiour of the world *h*; the King of heauen and earth *i*; the Lord of Angels *k*, the redeemer of the faithfull *l*; & the iudge of quick and dead *m*.

And what is Ieſus? the hope of the godly; the comfort of the deſolate; the peace of the meeke; the riches of the poore; the glorie of the humble; the ſtrength of the weake; the way of ſuch as wander; the light of ſuch as ſee not; the ſtaffe of ſuch as walke not; the oyle of ſuch as feele not; the ſtay of the oppreſſed; the helpe of the troubled; and the ſingular refuge of all good men *n*.

Bleſſe the Sonne with the Father and ſo God will bleſſe you.

Giue honour alſo and glorie to the Father, whenſoeuer you praiſe me.

His glorie is my ioy; & my praiſe, is his worſhip.

d Iohn 1.1 2.&c.
e mat. 1. 18 20.
f 1. Cor. 15 28.
g Mat. 16. 16
h Mat. 1. 21
1. Pet. 1. 18 19.
i Reu. 17. 14 Reu. 19. 16
k Dan. 7. 10 Heb. 1. 6. 7 &c.
l Gal. 3. 13
m Acts 10 42.
n Mat. 11 28.

Place me and the Father as a seale vpon thine heart, and as a token vpon thine arme.

Therefore sit you, or stand you, or pray, or reade, or wright, or worke you, let my name Iesus and God be often reuerendly in your mouth, but continually in your heart.

O grant it may be so good Iesus; and let all people, tribes and tongues, serue thee, and let all creatures bow at thy presence.

Let heauen say, Raigne thou Iesus; let the earth make answere, yea, for euer and euer let him raigne.

Yea let all Saints confesse thy glorious Name, and all good people reioyce before the Father, and thee his lambe o, and our Lord Iesus Christ p, Amen.

o Ioh. 1. 29

p Rom. 3. 7.

CHAP. 25.

That for God his benefits we are to thanke him.

BLeſſed bee the glorious Name of the Lord for euermore a.

a psl. 72. 19

O Lord my God b, let all my doings, all my reading, all my writing, my thoughts wordes, and vnderſtanding, tend vnto the aduancement of thine honour c.

b Iohn. 20. 17.

c 1. cor. 10 31.

Yea let me both begin my buſines in thy Name, and goe forward in thy feare, and finiſhit with thy bleſsing.

That which thou haſt giuen, that receiue againe; and from whence the ſtreames doe flowe, thither let them returne.

It neuer goeth better with mee, neither dooth it reliſh better to my ſoule, then when vnfainedly I doe aſcribe all to thee, whatſoeuer I haue either done or thought as I ſhould.

My deſire is to render thankes, which I then dooe as I ought, when for that I haue receiued, and thou haſt giuen, I aſcribe all praiſe to thee,

and

and nothing to my selfe.

For what can I, a wicked and vnprofitable seruant, render vnto thee my God? Alas, all that I can do, yea, if I should doe all which thou commandest to bee doone, it is to none effect *d*. d Lu.71.10

So that I am brought vnto nothing, and rightly humbled. And indeede it is very well that I am so brought downe *e*, that thou alone maiest bee iustified *f*, and haue the praise of all, and that vile dust *g* may at no time glorie in it selfe. e psa.119 71. f Psal. 51.4 g Eccl. 10.9

Howbeit, I minde not to surceasse, but will extoll thee both with heart and mouth. For albe I discharge not my dutie therein as I ought: yet ought I to speak of thy goodnes, and not to be silent.

O my God, thou art my glorie; my praise shall alwaies be of thee *h*. h psal.17.6

He that would but a little consider of thy glorie, and know what it is to glorie in the Lord *i*, how would hee despise all outward glorie! i Ier.9.24

He that would, euen but a little, taste of thy sweetnes; how quicklie would he loath, as most bitter, the pleasure of this world!

Hee that would receiue euen but

a

a small sparkle of loue into his breast, how would hee burne in affection! For full gladly would hee contemne all things to haue thy friendship: and would count it all sweete and easie to be borne, whatsoeuer he should doe, or suffer for thy loue sake *k*.

k Ro. 8. 35

Hee that would consider in his minde thy goodnesse to man-ward; how would he reioyce, and run after thee! Hee would seeke nothing so charilie, he would keepe nothing so warilie, he would pursue nothing so egerlie, as to serue thee. For in louing, he would feele no burden *l*, because loue would beare all burdens.

Sal. S. 8. 6. 7

So then they which complaine of the burden, doe plainely declare how they haue little true loue in them.

To serue of loue, is of all others the greatest pleasure, and comfort in labour.

True loue dooth neither respect commoditie, nor feare domage, but in all things seeketh that which may please thee.

Oh Christ, how sweet is thy loue, how well doth it sound, how sweetly dooth it enter, how strongly doth it binde!

Oh

Oh that it would fast binde me to thy continuall seruice! oh that it would wholly take me, and whollie subdue me, and wholly and altogether make me to be thine!

For then, and not before am I free, when I am taken of thy loue, and vterly depriued from all that mine is.

O my Lord, I am thy seruant *m*, yea thy seruant am I, because thou hast redeemed mee *n*.

I am thy seruant with a verie good will, and am not afhamed to be properly thine.

I wish not to bee mine owne man againe: and therefore, Lord, helpe mee, that I may bee freed from that which naturally is mine.

Oh bloweand kindle, and inflame the fire of my zeale, so shall mine heart boile, and become pure cleare, & pleasant: for thy loue expelleth vice, and consumeth sin.

Lay thou fast hold vpon the band of loue, and I shall stand and continue in thy seruice.

Full well I wot, no good can my seruice doe you, Lord; but all the benefit redoundeth to my selfe, if I doe that which I knowe is acceptable in thy sight.

m Psa. 145 12.
n 1. Cor. 6 20.
1. cor. 7. 23
1. Pet. 1. 19

Would

Would I did, and hid not, that I reuealed, & concealed not thy works, Lord!

When shall I bee able worthily to consider the manifold benefits conferred vpon me of God!

Mercifully hast thou dealt with thy seruant O Lord; but alacke, I neuer thanked thee for the same, as thou deseruedst.

And therefore am I punished, and pinched at the verie heart, euen because I am vnable to answere thy benefits so great and so manifolde.

Oh that I could euen but once woorthily, and thoroughly thanke thee for all these things!

But what may proceede from him, in whom nothing is? An emptie vessell, can minister no drinke.

What then shall I doe: Something I must giue. For it is not lawfull to come before GOD with an emptie hand. Because the Lord abhorreth the vngratefull man.

Luk. 17 7

Oh, that I could finde something in this world to giue you, that might be acceptable in your sight!

Oh my Lord, whom in heart I loue, what would you that I should giue you?

As for any good thing of mine you neede it not p. And why then exact you a gift of mine hands? For riches, none is comparable to you, and yet require you somewhat of mee? p Ps. 50. 12.

L. That which I demaund is euen your selfe whollie. For so it is expedient if you would purchase my fauour.

I will giue grace to you, and you shall shewe grace to mee; and so loue shall bee continued betweene vs.

Giue me your selfe, and you haue giuen euen all.

S. O good Iesus, the fountain of al goodnes, the fountaine of life, the fountaine of grace, the fountaine of sweetnesse, the verie fountaine of aye lasting wisedome, poure vpon mee euen at this instant, I beseech thee, the gift of thy celestiall grace, and teach me to be gratefull, and to giue my selfe before all things whollie vnto you; for this is the dcereſt thing that I can render.

This I doe knowe, and acknowledge. Therefore receiue mee: lo, I am whollie thine, and all that mine is, is thine.

Onelie

Onely one thing there is which I cannot giue; and that is my sinne, which is mine indeed properly, and therefore not to bee imputed vnto thee.

Sin mine is; and all defaultes within me are to be ascribed to me onely; but glorie, and for all thy benefits thankes, be vnto thee.

But now in calling thy benefits into mind, of many I gather only a few, and those which do most of all moue me, & appeare in my mind. For neither will the time suffer to recite, neither can my thoughts comprehend them all *q*.

q 1. cor. 2. 9

Because for number they are infinite, for greatnes incomprehensible, and inestimable for goodnesse. For bought they cannot bee, because they are freely giuen *r*. And therefore onely thankes bee required for them, otherwise all shall be taken a way, as from that vngratefull one *s*.

r Mat. 10. 8 James 1. 17
s Mat. 25. 28. 1 Mat. 4. 10 u Iohn 1. 1 2. 3.

First therefore & afore all things, I thank thee, O Lord my God *t*, creator of all things *u*, for making mee a man, after thine image and similitude *x*, and for placing mee ouer the workes of thine hands *y*.

Colos. 1. 15 16. 17. x Gen. 1. 27 Psa. 119. 73 y Psal. 8. 6 &c.

This is the great and first benefit bestowed

bestowed vpon mee, and that of thy meere goodnesse.

For I made not my selfe, but thine hands did fashion me z, they brought mee into this world through my parents a, whom thy will was, should serue thee herein.

z psa. 100. 3
a psal. 139 13. 15. &c.

And so, I am better than other creatures, exalted aboue the beastes of the field, and birds of the aire b; in that I am fashioned after thine image c, indued with eternall wisedome, and naturally participate of the light vncreate, and of the vnchangeable truth.

b Gen. 1. 28 Wisd. 9. 2
c 1. cor. 11. 7

Wherefore for my beeing, liuing, and vnderstanding, I giue thee euerlasting praise, wishing and desiring herewithall, that all creatures both in heauen and earth, may euerlastinglie commend thy glorious and most excellent name.

I blesse thee, O Father, Lord of heauen and earth d, who of nothing through thy onely begotten Sonne Iesus Christ in the holy Ghost, hast created all things e.

d psa. 97. 1 psa. 99. 1.
e Iohn 1. 1 2. 3 Heb. 1. 2

Yea all things thou hast made, not of necessitie compelled, but of pure and speciall loue moued thereunto, therby to shewe thy power vnto the sons of men,

f pſ.145.4 men *f*; and by thine inuiſible and coeternall wiſedome with thee, thou
g Wiſd.9.1 haſt moſt perfectly diſpoſed this viſible world *g*.

h Mat.28 18. Let all thy creatures ſubiect in all things to thee *h*, and ordained for the
i Gen.1.28 vſe of man *i*, bleſſe thee.

For at thy commandement both raine falleth from heauen, and fruit ſpringeth from the earth.

The ſunne ſhineth brightly in the day time, the ſtarres giue light by courſe in the night.

The fountaines ſpring; the riuers flowe, and fiſhes of diuerſe kinds do ſwim:

The birds not onely flie, but ſing alſo; and the goates, the colts, and harts, doe ſpring vpon the mountaines.

The Sheepe and other cattll, doe ioy in good paſture, and diuerſe other liuing creatures doe run about the groaues.

The ground waxeth greene, the fields proſper, and trees of the wood doe yeeld both boughes and fruit.

O Lord, which onely dooſt wonk pſ.72.18 derous things *k*, euen all theſe are thy workes.

Another benefit which thou haſt beſtowed

bestowed vpon mee, is the mysterie of incarnation *l*, the worke of my redemption, the price of our saluation, euen the fruit of thy passion and death. l 1. Ti. 3. 16

O greate worke of mercie! Oh worke of most excellent loue *m*, most abiect humilitie *n*, of most rare patience *o*! m Ro. 5. 8 n Phil. 2. 5 &c. o 1. Pet. 2 21. 22, &c.

No man could merit, nor Angell procure this thing.

The Prophets haue wondered at it; the Apostles haue seene & taught it; the faithfull haue imbraced it; & the elect specially doe loue, & call it into minde.

The due consideration of this benefit stireth vp good desires; inflameth the heart; nourisheth deuotion; inlighteneth the minde; purgeth the affection; draweth on to heauenward; withdraweth from the world; driueth vnto God; and vniteth the soule with Christ.

This benefit farre excelleth the aboue mentioned: yet there is one which gaue each, and hath bestowed both of them vpon vs, euen our Lord Iesus Christ.

For what the better had I bin for my life, if I had not bin redeemed with

with the pretious blood of my Sauiour Christ p?

p Gal.2.3. 13.

Therefore the grace and mercie of God grewe vpon mee, and plentious

q Ps.130.7 redemption was made q: for the corrupted nature of man without the aid of God his maker, could neuer haue beene repaired.

O Father of mercies, and God of

r 2.Cor.1 3 all comfort r, thou to redeeme thy

s Ephes.2.3 damned seruant s, hast giuen thine

t Ro.8.32 onely Soone to the death t.

O Wonderfull kindnes of thine to vs-ward, vnto which, neither the wit of man, nor the vnderstanding of

u 1.Tim.3 16. Angels can attaine u! But alone, sweete Christ, thou art the beginning and the ende of our saluation, & alone couldest helpe the miserable, & damned, thou alone art priuie to the same.

For thou diddest vouchsafe to appeare vnto the world in the likenes of a most vile seruant x; and for mor-

x Phi.2.5.6 tall wormes y euen of meere pittie

y Eccl.10 9. receiuedst with a willing minde the iudgement of a cruell death z.

z Gal.2.13 O good Iesus, thou which art the fountaine of mercie, the light of aye lasting glory, the pure glasse (without

a Wis.7.26. spot) of God his maiestie a, kindle

mine

mine heart with the meditation of this vnspeakeable benefit, bestowed vpon me, and vpon all mankinde *a*. b Ro.5.15 16.&c.

But this, as was the former, is generall, sufficient to saue all, but not effectuall in all, by reason of the incredulitie, and malice of many: howbeit it saueth, and is profitable to all the elect, for whose sake all things were created; and be, as I may say created, againe, through thee my Sauiour.

O good Iesus, how manifolde are the benefits brought vnto vs by thine humanitie!

Thou becamest our brother, and flesh of our flesh *c*, that we might be counted the children of God *d*, and haue accesse vnto the Father, thorough thee *e*, the fire of whose chiefe pleasure none could quench, but thou alone of whom himselfe did say *f*: *This is my beloued Sonne, in whom I am well pleased.* c Iob.1.14 d Gal.4.6.7 e 1.Iohn.2 1.2 f Mat.3.17 Mat.17.5.

Happie is the soule, which earnestly recordeth, and heartily loueth, and worthily extolleth the Sacraments of our redemption; and for them thanketh thee; and finally dependeth vpon thy counsaile, more than vpon her owne sense.

For none is meete to search out, no wise-

wisedome can reach into this mysterie; onely it is the strength of beliefe, and the purenes of the heart lightened from [illegible] that beholdeth the same.

g Mat. 5. 8

Oh, blessed is hee that is worthie to receiue that by grace, which the wise of the world could not vnderstand by nature *h*!

h Mat. 11. 25.

O sweet Iesu, the wisedome of the Father, make mee in the light of faith to knowe this great and woonderfull mysterie of thine incarnation *i*, for therein the sweetnesse of our whole saluation lyeth, and thereby the rarest friendship that euer was seene appeareth *k*, and through it the vnsearchable fulnesse of thy wisedome glitterreth most gloriouslie.

i 1. Tim. 3. 16.

k 1. Iob. 3. 16

Rom. 5. 8

Rom. 8. 32

Oh let thy seruant growe on still in godlines, in the studie of well doing, and more and more in the memorable secret of thine incarnation, make mee acquainted with the mysterie of thine holy passion, and draw mee whollie into the meditation of thy worke!

The declaration of this loue, and humilitie, is a wonderfull deepe, and a certaine celestiall sea, which may

not